

A  
TESTIMONY  
TO

*An Approaching Glory.*

BEING

An Account of certaine Discourses lately delivered

In *Pancras*, *Soperlane*,  
*London.*

By *JOSHUA SPRIGGE.*

The Second Edition, corrected.

Esay 61. 11.

*For as the earth bringeth forth her bud, and as the garden causeth the things that are sowne in it to spring forth: so the Lord God will cause righteoujsnesse and praise to spring forth before all the Nations.*

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## The Preface to the Reader.

**H**ere are three *Vanities* my soule is afflicted to behold under the Sun: Men professing and desiring an end, but denying the means: Ministers not knowing their own Doctrines and Principles: And Christians not owning their own Prayers and Hopes when they are shewed them again.

For 1. what have been the Gasps and pantings of precious soules alwaies, but after the Kingdome of God doe come with power in their hearts, their lusts to be conquered, their mindes renewed, the new creature to wax strong and vigorous in them, &c.

# The Preface

And secondly, What hath been the glory of our moderne Orthodox Divinity, but that *The Father himselfe loves us*, That the enmity is on the creature's part, not God's, according to these Scriptures, <sup>a</sup> *God was in Christ reconciling the world to himselfe*, not himselfe to the world: <sup>b</sup> *if when we were enemies we were reconciled unto God by the death of his Sonne*, &c. That Christ is the gift and effect, not the cause of the Fathers love. That the worke of Redemption (or all that fell from or betweene Gods electing men) to their glorification, was but the excursion or extravagancy of Grace, but the *Prodrornus* or *præludium* to glory.

And lastly, What have beene the prayers and expectations of the Saints, but the coming of Christ and his Kingdome, the powring forth of the *Spirit*, the *times of refreshing* from

## to the Reader.

*from the presence of the Lord, to be all taught of God, the Lord alone to be exalted, the coming downe of the New Jerusalem from God out of Heaven, &c.* But what a vanity is it for men to be *in with the end*, and *out with the meanes* or way conducing thereto? What an unnaturall thing it is in Ministers to *espouse* the forementioned Doctrines to themselves, and to be shy of all their *kin*, may not to know their owne espoused, except it be in such a colour'd cloathes? And who hath bewitcht these Christians, that they should not know the *Returns* of their own prayers: yet thus stands the matter with us, as I have with wonder observed, and the evidence of these things may appear by the sequele.

For first, the Lord Jesus as *a quickening spirit* dwelling within us, *informing, enlivening, acting us,* is the onely Physitian of value both

I.  
1 Cor. 15.  
45.

# The Preface

for *Conscience* and *Conversation*, the  
d Joh. 4. d Messiah who when he is come, will  
25. tell us all things, the *Uñction* that  
e 1 Joh. 2. will teach us all things, and f through  
20. 27. whom alone we can doe all things,  
f Phil. 4. that g Prophet raised up unto us out  
13. of our selves, who will be heard:  
g Acts 7. that h *Holy one of Israel in the midst of*  
37. us, that is i crucified among us, and  
h Isai. 12. that is k in us the hope of glory, l the  
last. seed of the woman, that lies hid and  
i 1 Cor. 2. buried in the woman (the earth the  
2. naturall principle, or man) a long  
Gal. 3. 1. time, even till the due times of the  
k Col. 1. Father, when he is pleased to call  
37. him forth, and m to reveale him in  
l Gen. 3. us. that n to us a child is borne, unto us  
15. a sonne is given.  
Gal. 4. 4.

This is the Deliverer, the Savi-  
o Rom. 10 our, the Word that is o nigh us, the  
8. p engrafted word that is able to save  
p our soules, that is q appointed heire of  
q Heb. 1. 2. all things, whom r when the Lord  
brings into the heart of man, he  
sayes,

## to the Reader.

*sayes, Let all the Angels of God (all Angelicall Legall Appearances, Ministrations, Operations of man, or in man) worship Him.*

It is<sup>f</sup> He that *girds* us even while we doe not know him. He <sup>t</sup> is the light that lightens us even while our Religion and knowledge of him is but *worldly* and *legall*, while our language is the language of *Asbdod*, and not pure. He it is that gaspes and <sup>u</sup> *groanes* in the creature (even while it is in bondage to corruption) after *libertie*. He <sup>w</sup> *serves* with our iniquities, and is *pressed* under them as a Cart with *sheaves*: And when he <sup>x</sup> *takes* to himselfe his great power & *reignes*, then is there peace; yea, <sup>y</sup> of the increase of his government, and of peace there is no end. When the Lord <sup>z</sup> *arises* in us, his enemies are scattered, and all our lusts flee before him. Though they compasse us about like <sup>a</sup> Bees, in the name, power and

<sup>f</sup> Isai. 46.  
<sup>5.</sup>  
<sup>t</sup> Joh. 1.9.  
<sup>u</sup> Rom. 8. 9, 21, 22.  
<sup>x</sup> Rev. 11.  
<sup>17.</sup>  
<sup>y</sup> Isai 9.7.  
<sup>z</sup> Ps. 68. 1.  
<sup>a</sup> Psal.

A 4                      unction

# The Preface

unction of this Jesus we destroy  
 b Phil. 3. them; and b mighty workes shew  
 10. forth themselves when he is risen  
 Mat. 14. 2. from the dead in us.

c Heb. 1. This c character of the Fathers  
 d person is that Coine or d Money of  
 Salomon, that answers to all things,  
 e Eph. 5. and can fill us with the e fulnesse of  
 19. God. f All life and power doth he  
 f Joh. 5. carry along with him, and in his  
 21, 26. owne person: for he is g the wise-  
 g 1 Cor. 1. dome of God, and the power of God.  
 24. h 1 Joh. 3. h Whosoever hath the Sonne, hath life,  
 12. and whosoever hath not ( knoweth  
 not, acknowledgeth not) the Son in  
 him, hath not life.

i Phil. 1. 6. And therefore is it that the Apo-  
 10. stle comforts believers with the i day  
 2 Tim. 1. of Christ, the k revelation of Jesus  
 12. Christ, and the l day-starre to arise in  
 k 1 Pet. their hearts. And m he that shall come,  
 1. 13. will come, and will not tarry.  
 l 2 Pet. 1. 19.

m Heb. This is that n other Comforter, the  
 10. 37. same that walkt in flesh among us,  
 n Joh. 14. but  
 16.

## to the Reader.

but another because he now dwells  
in <sup>o</sup> us, as well as with us. And this <sup>o Joh. 14.</sup>  
was the p end both of his coming <sup>17.</sup>  
and going away in the flesh, that he <sup>p Joh. 16.</sup>  
might come thus in the Spirit. This  
is that coming to which the Law  
and the Prophets beare witnesse,  
and whereof the whole Scriptures  
testifie; <sup>q Mat. 3</sup> *I indeed baptize you with*  
*water,* (sayes John the Baptist in the <sup>11.</sup>  
name of the whole Law) *but there is*  
*one cometh after me, who baptizeth*  
*with the Holy Ghost, and with fire.* The  
Law leades us to Christ by the expe-  
riment of its *weakenesse* through the  
*flesh*, and the vanity of all things till  
we come to him. *What went yee out*  
*for to see? A reed shaken with the*  
*winde?* This is all that wee see in  
Ordinances, and our owne perfor-  
mances, till wee see Christ, and  
Christ in the *flesh* <sup>r</sup> beares witnesse to <sup>r Joh. 14</sup>  
himselfe in the *Spirit*. What goe yee <sup>2.</sup>  
out for to see, Christ crucified at Je-  
rusalem?

# The Preface

*Jerusalem? & she that tarried at home divided the spoile.*  
f Psal. 68.  
12.

It is power over that that is evill, and unto that that is good, that is, in the desires of us all, as without which religion is but a *Bawble*, and as the Apostle Paul sayes, *What advantage it me to have fought with beasts at Ephesus, if the dead rise not? So may I assume, If the principles of the Gospell are not to rise in our hearts, they are not worth the contending for. Who would go against the streame, and expose himselfe to lose his friends and all to vindicate or to get a Notion onely? Men and their Opinions shall perish, but the word of the Lord endureth for ever: and, he that doth the will of God abides for ever.*  
t 1 Cor.  
15. 32.

Behold, I shew you a mystery, the death of Christ is but *one*, and the resurrection of Christ is but *one*: the death of Christ is *in us*, and the resurrection



## to the Reader.

resurrection of Christ *is within us*. It is without us, and Objectively propounded to us, that it may awaken and worke within us. That blood of Jesus Christ that cleanseth us from all sinne, is shedding in us day by day: For so is that place given into to me, *u* *If we walke in the light as he is in the light, we have fellowship one with another, and the blood of his Son Jesus Christ cleanseth us from all sinne.* *u* 1 Joh. 1.  
(i.) What is not this light, we dye to it, we judge it, and so are cleansed from it. And who is he that thus dies to evill and darknesse? Surely none but he in whom the Son of God is come. And he in whom the Sonne of God is come, his death is the death of the Sonne; and so precious, as it is written, *w* *Precious in the sight of the Lord is the death of his Saints.* *w* Psalm 116. 15.  
This is that Sacrifice of God, even a *x* broken heart, which is by no other *x* Pl. 51. 17 than the appearance of the Sonne of God

# The Preface

y Heb. 9. 14.  
z Isa. 66. God in us: For if we be not upon this Altar, and by this *Y eternall Spirit*, it is but as the *z cutting off a dogs necke.*

a Joh. 15. We are ignorant of one of the maine points of the Gospell, while we know not that *Christ is in us*, as well as *we in him*. We were in him in his flesh upon the Crosse; he is in us in the Spirit; and so is the Scripture verified, *a I am in you, and you in me.*

b Gal. 3. 23.  
c Eph. 1. 15. This mighty One was shut up in us long before we knew him, and we *b are shut up in weaknesse and bondage unto the revelation of him*: and when we know the power of *his resurrection*, and the fellowship of his sufferings, being made conformable to his death, then are we *c sealed by the holy spirit of promise*; then doe we beare in our bodies the *Markes* and the *dying* of the Lord Jesus, and his life is manifest in our mortall flesh. This

## to the Reader.

This *sealing of the spirit* hath been the longing expectation of Christians of old, though we have had a wrong conception of it, (as the Disciples had of Christs Kingdome) thinking the sealing of the Spirit to consist onely in a ravishment of heart, and *extasie* of joy, but rising we know not whence, nor how. When as this joy in the Holy Ghost full of glory, and this riches of assurance, is no other than the <sup>d</sup> pleasant <sup>d</sup> Heb. 12. *fruits of righteousness*, springing <sup>11.</sup> from the death of the Lord Jesus, and the perfect worke thereof in us, or from our *suffering in the flesh*: For *he that hath suffered in the flesh* (a text <sup>e</sup> 1 Pet. 4. that I open in this Book) *hath ceased* <sup>1.</sup> from sinne, saith the Apostle Peter: <sup>f</sup> Rom. 6. 5 And, <sup>f</sup> if we have beene planted in the likenesse of his death (saith the Apostle Paul to the Romanes) we shall be in the likenesse of his resurrection. And, <sup>g</sup> Heb. 9. 28. *Christ was once offered to beare* the

## The Preface

*the sinnes of many (sayes the Author to the Hebrewes) and to them that looke for him, shall he appear, <sup>ἐκ δευτέρου</sup> the second time without sinne unto salvation.*

To conclude this point; what God hath joyned, we have severed, and pul'd asunder the links of that glorious Chain, Rom. 8. 29. 30. God multiplies not acts vainly and superfluously. In every act of God, as it is in him, is all, but not as it comes forth from him, and is apprehended by us. All is done in Christ to God, and it appears in Christ first to faith, but not fully to enjoyment (though in order to it) till Christ be revealed in us. All was done to God from the foundations of the world: And in all those acts the Scriptures attribute to God the higher we goe, into the greater infinitenesse and comprehensivenesse do

h I Pet 1. we ravell. Election containes <sup>h</sup> sancti-  
2. fication

## to the Reader.

*fication* of the Spirit, and faith in it; but in the *manifestation* and bringing downe of things to us, the *latter act* still gathers up and comprehends the former; yea, swallowes it up as the *Rationall* life containes the *Sensitive* in it selfe eminently; so the *Spirit* comprehends the *Letter*, and the *Mystery* comprehends the *History*.

Those that know Christ in them onely *immediatione virtutis*, not *suppositi*, know not so full and glorious a proportion in him to their end. It is and must be confest that God is, and subsists otherwise *in Himselfe*, or in the blessed Trinity, than *in men*. But this hinders not the immediatenesse of his presence and dwelling in men. But this shall suffice to be spoken to the first point, to convince that *many desire the end in tearmes*, but *indeed deny it*, and to hold forth some light that they may doe otherwise.

## The Preface

2. As God hath not left himselfe without witnesse to his glorious truths in *all Ages*: so neither in the *present Age*, as in the assertions before instanced may appeare, though by quarrelling Truths that stand upon the same foundation, the Assertors themselves make it manifest that either they know not what they hold in the premises, as it may fall out with Disciples (for Christs Disciples <sup>i Joh. 14.</sup> knew *whether he went, and* <sup>4. 5.</sup> *knew the way*, as the Lord himselfe tels them: though they *knew not that they knew* so much) or else they let it *slip* againe; which is that the Apostle warnes the *Hebrewes* of, Chap. 2. 1. (saying, *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*) Both which proceed from the receiuing these things by or from the conviction and evidence of *Reason*, or the *letter*

## to the Reader.

*letter onely, (a light farre below the spirit and experience thereof,) and and so they know them but darkly, and as though they knew them not, and cannot see to the end of them: k 2 Cor. 3. 23. whereas did they know them in Spirit, they would know them more certainly, and their capacity withall would be enabled and enlarged stedfastly to behold them, and take in more and more of their glory, without being dazzled.*

For want of which they expose themselves to that exprobration of the Apostle, *I Yee did run well, who 1 Gal. 5. 7. hath hindred you?* And that serious caution of the Apostle belongs to them, *m No other foundation can any 1 Cor. 3. 11. man lay, than that is laid, but let every man take heed how he builds thereon, viz. with unsuitable stuffe, lest his worke be burnt, or how he pull downe that that is suitable, lest he be found a fighter against God. For if*  
B that

## The Preface

that old *simile* of theirs be proper,  
That even as the Seaman drawes his  
vessell to the rock, and not the rock  
to him: so we doe not draw God  
to us by prayer, or other meanes, but  
ourselves are drawne to him. Then  
what blasphemy is it to say, that  
*Christ came to reveale, to declare the  
love of God to us not to purchase it?*

Againe, it hath beene said by  
them of old time, that Christ is not  
the cause, but the effect of the Fa-  
thers love: If this be truth, then the  
love of the Father, and our peace,  
was not purchased but preached by  
Jesus Christ: for the cause cannot  
be purchased, but is declared by the  
effect.

Thirdly, if also, as it hath beene  
said of old time, Our redemption by  
the blood of Christ, were but the  
*Extravagancy of grace*; for my part  
I dare not say what may be gather-  
ed and inferred from thence (and  
yet



## to the Reader.

yet both Premises and Inference have my heart exceedingly,) but sure it is much modesty to containe within this inference, That if wee be *begotten againe* from the dead, (or recovered out of the horrible pit of sinne) to the *lively hope* and enjoyment of this glorious grace, (which was *before* this redemption, and all or any the works or acts of God, and is *through all and in all*) and *live* therein, this is onely that that *fully* answers the aime and end of God: as without this, or on this side hereof to *rest* in the knowledge of any *plot* or mystery of the *way*, or of *Christ*, without reaching together also the mystery of the  *Father*, is no better than *Necromancy*, or the *smoak* of the bottomlesse pit; it is to dwell in the *borders*, and flourish, and not in *everlasting life*.

And lastly, if, as it hath beene said, all the enmity be on our part,

# The Preface

and we are to be reconciled to God, not God to us, then all that language of *Attonement* and *Purchase*, &c. is to us, and for our sakes (according as it is said, ° We have received the attonement, not God: and we are redeemed and bought to p God, not of God) and is spoken to man and his C<sup>n</sup>science, who was made *under a law*; and as we grow up in the knowledge of the truth, becomes resolved into a *mystery*, namely, of *suffering in the flesh*, and so ceasing from sinne.

But indeed not onely may some *cho*ice sentences of some few be brought in to witnesse to these things, there are none that hold the Principles of religion in so great *bondage* and *obscurity* in the very letter, but a testimony may be drawne out of their owne mouthes, as the Apostle *Paul* doth towards the *Athenians* out of their owne Pa-  
ets.

o Rom. 5.  
11.

p Rev.

## to the Reader.

*ets.* For if the nature of God be *one* and *unchangable*, (as all men will confesse) if *Jesus Christ* be the *same* <sup>q Heb. 13. 8.</sup> *yesterday, to day and for ever* (as the letter of the Scriptures affirme) wee need seeke no further evidence of these things. Then *God* is true, and every *Man* a lyar.

The *law of liberty* is in *James* re- <sup>r Jam. 1. 45.</sup> sembled to a glasse. This law of liberty is the *power and spirit* of the Lord *Jesus* in the heart of man, reflecting the glories of the Lord there, and changing us into the same appearances, according to that Scripture, *2 Cor. 3. last.*

Now as in a glasse, such as the face is that lookes therein, such is the image or *species* that is seene there, whether the face be *blacke*, or whether it be *beautifull*, whether it come towards the glasse, or go from it, so doth the image in the glasse, (for the glasse hath no forme, no

## The Preface

image, no *species* of its owne, but is wholly *representative* of the object that lookes therein;) Even so is the the appearance or *representation* of God in our hearts, according to the *worke* of God in our spirits: For if *thou doest well*, shalt thou not be accepted? But if thou dost evill, sinne lies at the doore. In the one, the spirit of *Adoption* shewes God as a Father; in the other the spirit of *Bondage* shews him an angry *jealous God*; according as it is written againe, <sup>f</sup> *With the forward thou wilt shew thy selfe forward, and with the upright man thou wilt shew thy selfe upright.* The witness, evidence or representation of God in the spirit of man, being alwayes according to *truth*, is *various* and *changable*, according to the *changable* capacity and condition of the creature; but God all the while through all these changes remaines *in himselfe unchangeable*, being changeable

## to the Reader.

changeable onely in his *appearances* to us, and *in us*. For he is not onely the unchangeable glasse wherein all changes are truly represented, and the unchangeable eye and light wherein and whereby they are according to their true state seene and discern'd, but is the unchangeable *Father* of these differing and changeable *lights* and appearances that are thus seene by us, and represented in us, according to another text in *James, chap. 1. 17.* Every good and perfect gift comes downe from above, from the Father of lights, with whom is no variableness, nor shadow of turning. Yet what pity is it? not onely the ordinary sort of Teachers, who take for *Doctrines* the *Traditions* of men, but even those who have separated themselves to a more diligent enquiry after truth, and seeme to be of a choicer tast, yet are dazled with the light they carry in their *owne Lanthorns*. But

## The Preface

3. But were this *infirmity*; shall I call it or *iniquity* (surely it is both, according to its respective subjects) found onely in the teachers, it were not so great, though a very great mischiefe: But where shall we finde almost a Saint that knowes his owne prayers, or is not afraid to meet his owne *deare hopes* in the things wee are speaking of.

It may not be forgotten what a spirit of prayer was powred forth upon the people of God in this Kingdome some 6 or 7 yeares past; how our hearts were drawne forth in requests, for the Spirit, for the Kingdome of Christ, for his coming in the spirit, for his *Truths*, to *open* and *empty* themselves upon us: these with that fervency and uncessantnesse, as served to some instead of *prophecies* of these things shortly to be to their great comfort and encouragement to expect them. And  
now

## to the Reader.

now is all that truth we expected, come to a *new forme* of government, whether *Presbyteriall* or *Congregational*? Is this all the *new light* we lookt for, to see to cast our cities and counties into *Classes*, and *Provinces*, or to put new names of *Pastor* and *Teacher* upon our Ministers, instead of the old names of *Priests* and *Deacons*? I say, is this all that coming of Christ in the Spirit we wanted, desired, expected? Hath this *mortified our lusts*, *quickened our hearts*, *beautified our waies*, that we are at rest? Are these the *changes* that speak the day of Christ so *notable*, so *terrible*, that it is said, *Who may abide the day of his coming*? Shall the Refiners fire, and the Fullers sope finde only a few superstitious *Ceremonies* to purge out of our *Parish Assemblies*? Is this the *shaking of heaven & earth*, to shake men out of an *Episcopall Prelacy* into a *Presbyteriall*? Or say  
it

## The Preface

it were out of a Presbyteriall forme into a Congregationall, which is but a steppe further: may not, have not these changes beene made, *salvo nomine*, with good credit and advantage to the makers? O my brethren, these are but the delusions of your adversary the Devill, who if he cannot content you with his old *trash*, he will turne merchant of reformation, and cheate you with the *superficies of it*; and he doth it by some such slights as these; either he draws a veile, and casts a mist before our eyes, that we can see no further then the *letter*, and so thinke when wee have attained *that*, we have the *prize*: or if he cannot blinde men so farre, but that they see a mystery, and glory in spirit under the outward forme and letter farre surpassing it: then he tels them, as once the Jewes, when the second Temple was to be built (the type of our Je-  
sus



## to the Reader.

fus his second appearance) *The time is not yet.*

† Hag. 1. 24

But be not deceived, the Kingdom and government of Jesus Christ is not *outward, formall, and shadowy*, but <sup>u</sup> *inward, reall, and powerfull*. It is <sup>u</sup> *in spirit, and within you*, not in the <sup>21.</sup> *persons of men or Ministers* without you: it is that that shall *destroy* <sup>w</sup> *sin* <sup>last.</sup> out of the world, and all the *fruits of sinne*, and shall *replenish the subjects of it with holinesse and happinesse*.

w Heb. 9.

And this Kingdome comes not with *observation*, how else should it come as a *snare* on all those that dwell upon the *earth*?

x Luk. 17. 20.

The *first* and *second* appearance of Christ are not so much distinguished in *time*, as in *excellency* and *glory*. And that of Christs second appearance, which is *now* but as a cloud of a *hand-breadth*, shall cover *the heavens*.

All things make for this appearance

# The Preface

y Hag. 2. 6
x 2 Pet. 3.
3, 4.
y Isa. 1. 30
2. 6.
3. 1, 5, 7,
12, 14.

rance of Christ: the *symptomes* of it  
 are upon the world, witnessey the  
*shaking of heaven and earth*, the con-  
 fusion and unsetlednesse that dwels  
 on the face of all our affaires, the se-  
 curity of the world, their *z scoffing*  
 and *enmity* against the *Spirit*, and  
 Christs second appearance. But a-  
 bove all, the \* *wants and disappoint-*  
*ments of the children and the bride in*  
*the hitherto provisions and appearan-*  
*ces.* Therefore lift up your heads, O  
*ye Saints* : for the day of your re-  
*demption drawes nigh.*

Now as concerning my publish-  
 ing these discourses, the world hath  
 been witnesse of many *hard speeches*  
 against me : let the world now bear  
 witnesse of the *Cause*: I thank God it  
 is with me a *light matter* to be judg-  
 ed at *mans day*. I confesse, that *in*  
*much infirmity of the flesh* have I de-  
 livered this *Testimony*, but I obtain-  
 ed grace of the Lord to be faithfull.

And

## to the Reader.

And here you have them in no better dresse then as they were delivered, weigh not *words* but the *thing*, and consider the *scope*: If any *prejudicately* stumble at the *truth*, at his owne perill be it, I may perhaps be clearer in the expression of some things in this *Preface*, than in the *Discourse*, therefore to compare them together may be helpfull. One thing I must adde in this place, That whereas I say, pag. 134. *That a man can be under but one administration at a time, either of flesh or spirit; my meaning is, That in that degree that a spirituall administration takes place, the fleshly administration gives place. In that measure that Christs second appearance dawnes on us, we are drawing from under his first appearance. Besides this, I know nothing liable to any dangerous mistake with the unprejudiced.* 115

But the time is short, and I have  
little

# The Preface

little *satisfaction* in publishing, disputing, or *wrangling* out these things, I desire to be *enjoying* them; and as I enjoy, to *forget* and *presse forwards*. The Lord *Himselfe* will shortly preach *Himselfe* with *clearnesse* and *authority*, and all that cloud of *Envy* that is upon his appearance, shall not hinder him. *Even so come Lord Jesus, Amen.*

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The

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## The Table of the Sermons;

### SERM. I.

The foundation of a Christian, all laid in his being nothing in himselfe.

Gen. 5. 24.

*And Enoch walked with God, and was not; for God tooke him.*

### SERM. II.

Something of the mystery of the Father, and of Christ.

Joh. 16. 25.

*Hitherto I have spoken to you in parables, the time cometh when I will speake to you no more in parables, but I will shew you plainly of the Father.*

### SERM. III.

The Truth as it is in Jesus.

John

John 17. 19.

*And for their sakes I sanctifie my self,  
that they may be sanctified through  
the truth.*

SERM. IV.

On the same Text.

SERM. V.

The dying and the living Christian.

Rom. 14. 8.

*For whether we live we live unto the  
Lord, or whether we dye we dye unto  
the Lord.*

SERM. VI.

On the same Text.

SERM. VII.

Solace for Saints in the saddest  
times. *On Canticles the first.*

THE



THE  
Foundation of a Chri-  
stians ALL,  
*Laid in his being Nothing  
in Himselfe.*

GEN. 5. 24.

*And Enoch walked with God, and was  
not; for God tooke him.*



YOU have here the *Phæ-*  
*nix* of his dayes, one  
that doth makethe  
Holy Ghost ( as it  
were ) to make a *di-*  
*gression* ( a digression  
in the story ) you have a word here  
that is like a *starre* in the mids of  
C the

## 2 God a Christians All.

the *Clouds* ; you have a Chapter before and after this, that you are ready to say when you read it, *What profit is it?* nothing but a *Chronologie* and a *Genealogie*, a descent of persons; but here is that which is enough to take up the meditation of a whole Chapter, *Enoch walked with God, &c.* Of all the rest it is said, that they lived so long, and begat so many sons and daughters; but when the Holy Ghost comes to *Enoch*, he saith first of him in the 22 verse, *And Enoch walked with God after he begat Mathuselah, &c.* and not contented to give such a touch, the Holy Ghost records again and moreover, that *he walked with God, and was not, for God tooke him.*

That which I doe designe, and which I hope (if the Spirit of God so design) may be for good unto your hearts, out of these words is this, *viz.* to hold forth unto you, a  
chief



chief Character of a Christian; if so be that they were *Christians* from the beginning, (as they were, for they *all dyed in Faith*; as it is said in the *II Hebrews*,) and; that is this, that *he is one that is not*; it is a strange Character to shew you what a man is, by telling you, *he is not*. This is the very main thing of a Christian; the most essentiall thing that can be affirmed of him, that he is not, *Enoch walked with God, and was not*, &c.

First, for the meaning of the words, there is no great difficulty in them; the Phrase is common of *walking*, [that *walk* not after the flesh, but after the spirit] but what is the meaning of this, *he was not*? It is one thing in the *Letter*, and another in the *Spirit*, it hath both a literall and mysticall meaning; *he was not*, that is, he was *translated*; so we finde in the *II. Heb. 5.* where it is said, *By faith Enoch was translated, that he should*

## 4. *God a Christians All*

*not see death, and was not found, and so it followes in the Text, he was not, for God tooke him. But there is also a Spirituall meaning of it, and that is this, Enoch was not, that is, he in himselfe was not; but his owne being, excellency and glory was past away, he was nothing, but what he was, he was in Christ: Christ was to him his life, his person, and his all; in the Originall it runs thus, Enoch walked with God, and was not he; according as the Apostle saith in the Epistle to the Galathians, Nevertheless I live, yet not I, &c. So is it said here, Enoch walked with God, and not he, for God translated him in the Spirit, translated him into Jesus Christ, and so a Believer is what he is in Jesus Christ, he is nothing in himselfe, his selfe is past away, he hath got a new self. God is his self, Christ is his self. Now that same former sense of God translating him literally, that was but an outward*

## Himselfe Nothing.

5

outward signification to, the world (as it were) of that which was *Enochs* reall glory, *Enoch* was past out of the *flesh* into the *spirit*, out of himselfe into God, when he was upon earth; and God to signifie this to the world, takes him from the sight of men, and translates him *locally*; This was a *Figure* of that which was done in the *spirit* before, and it is far the greatest to be translated in the *spirit*: If a man were carryed into heaven, if he were not translated in spirit, he would have no joy in heaven, for *flesh and bloud cannot inherit the Kingdome of God*; and therefore we are said to be translated out of *darknesse into light*, and out of the *Kingdome of Satan*, into the *Kingdome of his deare Son*. And thus having made way, I shall come to observe something out of the words.

First, here is the *translation* of a Saint, and then here is the Author,

C3

and

and Principle of that translation. The translation of a Saint; the point that I would observe from thence, is this, *That every true Christian, he is translated out of his owne being, into a being in God*, and this is the death of a Christian; *Enoch* walked with God, *and he was not*, he is dead unto the world, and he is dead unto the Law, he is dead unto his owne righteousness, and unto all created glory and excellency, but he is alive unto God: *a true Christian, he is not*, that is, he is not in himselfe, his selfe is past away, he hath got another self, a new selfe, and that is God, instead of his old selfe, instead of his rotten selfe; you shall see this in the 7. *Rom.* the latter end, *So then with my mind, my selfe serve the Law of God, but with the flesh the law of sin.* Mark you here; The *flesh*, a Believer counts none of himselfe; as it is in *Rom.* 8.9. *You are not in the flesh, but in the spirit,*  
if

## Himselfe Nothing.

7

if the spirit of God dwell in you; and so in the 6. Chap. of that Epistle, *How can we that are dead to sin, live any longer therein*; Sin is said to be *condemned in the flesh*, in the 8. Chap. 3. v. That which I desire chiefly to binde my selfe unto, is this, to shew unto Believers, that if so be they be true Believers, they have a being in God, and in the Spirit, yea, an entire being, and they are to have no being at all in the flesh; I say, if so be they are true Believers, they have an entire being in God, and the Spirit, and are to account themselves to have no being, no interest at all in the flesh. There are they that speak of a fleshly, and a spirituall part in Believers, and this same spirituall part they looke upon as that which should be encouraged, to that which all the promises belong, but many times they cannot finde this same spirituall part, and so can have no comfort.

as in time of tentation; (and I beseech you consider that, for it will be a sufficient argument against the going on in such a kinde of apprehension as that is, of a spirituall part, and a fleshly, and the like, (this spirituall part being not to be seen, but when grace is in act; for when they finde not grace in the act, they cannot take any comfort at all, then they rake up themselves in the same heap and dunghill with the world,) but if God made out this to you, that you have an *entire being* in the spirit, and that it is possible for a Saint to *retreate* into the spirit so wholly, as to gather himselfe entirely, and to gather up all his interest into the spirit; this would be much to the reliefe and comfort of a poor soule.

Now I must shew you what are the fruits and consequences of this, and then come to shew you the way  
that

## *Himselfe Nothing.* 9

that God brings his people to this.

First, I will shew you the benefit of a Christians losing himselfe in the flesh; this is the benefit of it, *he loseth sin*, by not being in the flesh; and the reason is, because it is onely *flesh*, that is the *freehold* of sinne: and when a man is once gone out of the *flesh*, he is gone out of *sins Territories*, out of *sins Dominions*, and he loseth his sin by this meanes in a two-fold sense. First, sin cannot be charged upon him, as you shall see the Apostle for it, in the 7. *Rom.* *So then it is no more I, but sin that dwelleth in me.* Pray marke it: Why not I? But because I am gone out of the flesh, I am gone out of the fleshly principle, I do not owne my selfe; I have a being out of my selfe; I have a being in the spirit, and there can no guilt or sin follow me; the *avenger of blood* cannot pursue him further then flesh, for being in the spirit he hath  
got

# 10 God a Christians All

got hold of the *Hornes of the Altar*. Will you condemn the *Son of God*? The heire of *Glory*? Is *Christ* a Sinner? Can the Son of God be under the wrath of God? Why, he is ceased to be in himselfe, he is in Christ.

And then secondly, Sin it cannot rule over him, he loseth his sin that way, *He that is born of God keeps himselfe, that the evill one toucheth him not, he that abideth in him sinneth not*: and divers such places in the 1. Epistle of *John*, for it is onely the flesh that the Devill hath a title unto, and that sin hath a title unto; sin hath title indeed to the *Old Adam*, and to all the Sons of *Old Adam*; as they are naturall, and as they are flesh and bloud, they are the slaves and vassals of *Sin* and *Satan*; but the *new creature*, he hath nothing to doe withall: It is written; *Thou shalt not tempt the Lord thy God*. You may understand it this way also, when the

the



## *Himself Nothing.* II

the Devill comes to tempt a Saint that lives in the Spirit, he doth as if he came and bid the *Son of God* to fall down and *Worship him*.

2. As he loseth his sinne by this meanes, so he is set free from death by this meanes, set free from condemnation, the wrath of God cannot seize upon him, *This is my well beloved Son in whom I am well pleased.*

God cannot be displeased with his well beloved Son. When a man is once in Christ, there is nothing issues out from God but love, nothing but smiles, and good words, and good wishes; this is the benefit of a man being in Christ: of a man not being in himselfe, of a man ceasing to be in the flesh; he loseth his sin, and doth escape death and judgement. And therefore is it, that this same *Enoch* here, (as a pledge to all other that walke in his steps) was translated that he should not see death

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jugil*

it selfe, because death is as it were an Emblem of the punishment of sin, (an Emblem I say; for if the damned had no worse punishment then the death of the body, it were no punishment, but death hath a form of punishment,) therefore *Enoch* was translated that he should not see death, because he was not, that is, he was not in himself, he was in Christ, who is the *Resurrection, and the Life*.

Yea a 3. benefit: whatsoever *tribulation* a Christian is in, he may *rejoice in it*, if he be not; and this is indeed the very sum of his comfort, the sum of his happinesse, that whatsoever estate and condition he seems to be in outwardly, yet he hath a *retreating* place, in which he can look upon all these things that befall his flesh, and can rejoice in them, and be above them; when a man shall see that these afflictions that are upon him are for phyicke, not for punishment.

punishment, he can withdraw from them all, and he can be a *Spectator* of them, and not suffer at all; he is active in all, he doth withdraw himselfe from under all; it is true, saith he, this is upon my flesh, but yet he doth possesse and enjoy another state, and another life, and another personality in the Spirit; he is in Christ, and as I am in Christ, *There is no Condemnation* towards mee, I am sure, there is nothing but love towards mee, this is the highest comfort that can be, for a man to be able to withdraw himselfe from all sinne and misery, as if he had no part in it, though it be upon him; this is that the Holy Ghost speakes in the 91. *Psalme*, 1. 3. it is spoken expressly there, *He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty*; and this is he that dwels

dwels in the spirit, this is fulfilled many times in the literall understanding of it; the Saints doe escape when Common Calamities are in the world, but there is a fulfilling this in the Spirit; when the *spirituall* Being of a Believer can stand and looke upon his *fleshly* Being, as if the sufferings thereof were not upon him, but upon another person, and this is the Experience of the Saints; I am perswaded I speake to the Experience of some Saints. And thus a Christian evades all, shifts all; charge sin upon him, he shakes it off, it doth not belong to him: Lay afflictions upon him, he escapes them all, and is indemnified; not that a believer doth therefore take boldnesse to sin because of this; No, there is none doth more abhorre sinne, then this person I now speak of; and the discovery that *God* makes to such persons, is directly contrary and destructive to Sin.

Now

Now the next thing is to shew *The Mean*  
you by what meanes God makes a  
Christian not to be himselfe, and in  
himselfe; and that is by *God revealing another selfe within a Christian*;  
by this doth God put a Christian  
out of himselfe, by substituting and  
revealing another selfe in that Chri-  
stian. What is that? A *Spirituell self*,  
that is God himselfe in Jesus Christ,  
he becomes a new Principle in that  
same soule, a Principle of *life* and of  
*action*; a Principle of *righteousnesse*  
and of *strength*. It may be thought  
to be done otherwise, but we shall  
finde, though God carry the worke  
under another form and appea-  
rance, yet this is indeed the vertue  
and power that doth the deed, and  
turnes a man out of himselfe; it is the  
discovery of himselfe to the soule; we  
may thinke that God doth it by the  
Terroures of the Law, as there, *When*  
*the Commandement came I died, and I* *Rom. 7.9.*  
*through*

through the Law am dead unto the Law, &c. we may thinke, God doth it by discovering the vanity of our hearts, and the weaknesse of our Principles, for that they cannot make their party good with Sinne, but notwithstanding wee are overcome: all this is true, but the soule is not carryed forth powerfully and effectually to part with it own self, till God doe pawne himselfe to the soule, to be instead of it selfe, till God say to the soule, forsake thy selfe, and I will be unto thee instead of thy selfe; I will be thy Righteousnesse and thy strength; I will be instead of the Law; till then it is impossible that the soule should part with selfe, and should not be. So that it is by the glory of God appearing in the soule, that the soule is crucified and turned out of it selfe; even as it was with Christ, he knew if he died, and went away in the flesh,

## Himselfe Nothing.

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flesh, he should come againe in the spirit, and that he saith himselfe, and discourseth of it in the Gospell according to S. *John* 12. 24. *If the seed fall into the ground, &c. He that loveth this life shall lose it; but he that hateth this life, shall have life eternall.* Upon this account did Christ yield up himselfe chearfully to death. Therefore it is said, that Jesus Christ *by the eternall spirit* offered up himselfe; it was by the eternall spirit, that reveales the glorious designe of the Father in his death, that Christ was brought to yield himselfe unto death. Now the degrees by which this death of selfe is accomplished, are these three.

First, God doth make a discovery to the soule of the rottennesse of old selfe, and the betternesse of that selfe, that is tendred to us, of *Gods selfe*; this discovery is made to us, and God doth together therewith reveale himselfe in us; and shewes himselfe to be our Righteousnesse and our Strength. The soul  
D sees

## God a Christians All.

sees it selfe possessed of God; and sees God dwelling in him, and now the soule knowes it cannot be found naked. Now saith the soule, I may part with my selfe when I will, for I have a better selfe.

And Secondly, Hereupon the soule hath all its life in God, and his heart is set upon God; he sees God within him, and now his eyes are turned to this *Emanuel*, God dwelling in his flesh; and now he admires not the things he did before; he did admire other men, and their enlargements and abilities; he admired their affections and expressions in prayer; he admired such and such acts of piety and charity (which a man may doe and seeke himselfe all this while;) he admired the flesh, but now he hath no confidence or delight in the flesh; he lookes wholly upon God, and admires him, and admires that ever God should dwell with man, that God whom the Heaven of Heavens cannot contain; that he should take up such an heart, that he should



## Himselfe Nothing.

should become the righteousness of of such a creature.

3. Hereupon followes *passion* and *action*, 1. The soule hereupon hath all its comforts from God, and directs all his courses to God; and he saith now, *Asbur shall not save us, we will not ride upon Horses*; we have made mention of other names, and other Lords, but now by thee only we will make mention of thy name, even thine: so he hath sweet delight and acquiescence in God. 2. The soule doth all to the glory of God; if a man live in the flesh, he will be acting in the flesh; but if a man live in God, and live in the spirit, and live in that unseene righteousness, and upon that invisible strength, then all his application of himselfe is unto God, and so he walkes not after the flesh, but after the spirit, and all his waiting will be for this God; if at any time he is insensible of his presence, he waits upon God, he saith not, if it were thus with mee, I should be happy: as *Martha* said, if

## God a Christians All

thou hadst *beene here*, my Brother had not dyed; (she considered not that Christ in the Spirit had power now to recover from death, as well as keepe from death) but the soule saith, if God will shine upon me; I shall be comforted; if he hide his face I am troubled; it is not I will doe this, and I will do that, but God will doe this and that; and it is not, if I had such meanes, I should have power and get ground over my corruptions; but if God arise, his enemies shall be scattered: And such a soule is dead to the Law, and the Righteousnesse of the Law, and dead to the workings of it, and sees that the Law cannot give strength; it is God, that of his grace, is strength to the poor soule; and thus the soule hath entertained God as his guest, and let the *Sodomites* come and compasse about *Lots House*, he mindes them not; the soule sees nothing in comparison, but his soul pants, as the Hart, after the water-brook; and this is the condition of a soule that is *not*. Now

## Himselfe Nothing.

Now if you aske me the reason of this, why a true Christian is one that is not: I answer, this is the reason of it, because God is all, and he will be known to be all, he will have his people to know so, and will have it held forth that he is all; and therefore there must be a dying thus, and a withering and decaying, and a going out of a mans selfe. I know no other reason but this, why God did ordaine that same state of nature, before the state of grace; why he revealed *Adam* before *Christ*; but onely this, that so God might make it known to us, that he is *all in all*. For howsoever God was all in all, and would have beene all in all, and could not be otherwise; for was there any thing before God, or is there any thing, whereof it may be said, it is besides God? But yet God hath not been manifested to be all in all, so as he is by causing the Creature to dye to its selfe; as if God had created light, and never created darknesse, light had been light,

## God a Christians All

but light is knowne by darknesse : So God would have been all howsoever, but he is knowne to be all by this same forme of the creature dying in himself, dying in those abilities which are Gods; for we have nothing but what is Gods, and what he gives us, and is to us; but God hereby holds forth himselfe to be all to us, when after lower and darker formes removed and corrupted, we see still another and higher blessednesse in *God*; and it is likewise for to give us our taste; he that hath tasted the soure, is fit to taste the sweet; he that hath seene the fading of the flower, is better prepared to see a living activity : so wee having knowne *God* in nature, are hereby prepared to admire *Gods* discovery in the *Gospel*.

Now before the Use of this point, there is onely one thing more I will mention, and that is this, That the death of a Believer is *into God*, as I may so say, even as the seed that dyes as a seed, but it dyes in the flower that is better then the

## Himselfe Nothing.

the seed, so doth a Believer doe, this is the *tearme* of his death: (So now I have explained all that I thinke of you;) now the Use is this.

1. It serves to discover and disgrace the Religion of most men that are not acquainted with this same dying to themselves: you have many, especially in these times, that doe come under this search and tryall, and will be found too light, and there are two sorts: some who have advanced a Reformation from that same knowledge which is come abroad in these times, they have set up a forme of Religion in their Families, and it may be they are fallen into a forme of Communion with Christians; others are such as are onely State-Reformers, and the time-Reformers: Now both of them, although there may be graduall difference, yet both of them discover themselves, that they are of the earth by this: they are to be known by their conceits of themselves, by their magnifying their duties,

## God a Christians All

and their formes they are in. As a Christian ceaseth to be, so do all things cease to be any thing to him, and he doth no more admire an high form in Religion, then he doth admire himself; all things are crucified to him, as well as he is crucified to them. But many are like the multitude that Christ spake to, in the 5. of *Mat.* They will be very Zealous and Jealous, lest others should destroy the Law, who preach the Gospell purely in the spirit; and why are They zealous of the Law, but because they think they can keepe the Law; they know onely some lower formes of the Law, but if they knew the Highest formes of the Law it were all one, for they are censorious of others, and will persecute others, if they will not come up to their forme: whereas you shall heare a broken hearted *Paul* say, *that Circumcision availeth nothing, &c.* *Paul* saw that a man might be a circumcised Jew, and yet lye down in hell with an uncircumcised *Gentile*: but others by their censoriousnesse

## Himself Nothing.

25

riousnesse of others, manifest, that they are not ceased to be in the flesh: the truth is, he that doth know God, and doth worship God in spirit, hath such low thoughts of *all* manner of *outward formes*, that he doth neither judge himselfe nor others, in the least kinde by them, he sees that which is so much beyond, and he is pressing towards that still; he takes heed how he riseth up in the morning and blesseth himselfe, or his neighbour, in his forme: for he sees much uncircumcision of heart in the best forme.

The next is a Use of direction to poor creatures that see and subscribe to this truth: That true Christianity begins in self-deniall, and are saying, what may we doe that we may be after this manner, that we may not be in our selvs: that the next word will tell you, God took him: *Enoch* had beene as other men, but that *God tooke him*; he had beene in the flesh, and had had confidence in the flesh, and had beene some body in his owne eyes, if

## God a Christians All

if so be God had not tooke him; so that  
 you are to waite till God take you up:  
 you cannot bring downe the spirit, a  
 man cannot make an haire of his head  
 white or blacke, a man cannot make a  
 thought, a man cannot mould one de-  
 sire or affection in him, it is beyond his  
 power; this is according to that I spake  
 in the opening of the point, (or some-  
 what toward this,) namely, that it is  
 God revealing himselfe and his owne  
 glory in the soule, that engageth the  
 soule to forget her owne kindred, and her  
 fathers house: Come saith God, thou  
 shalt be marryed honourably; I will  
 marry thee my selfe, forget thy selfe,  
 forget thy sins; so indeed the death of  
 a Christian is a *sweet* death: and as the  
 Psalmist saith, *Precious in the sight of the*  
*Lord is the death of his Saints.* God  
 comes and takes that place which be-  
 fore Selfe had; and therefore you have  
 the death of a Saint expressed in this  
 manner, *Into thy hands, O Lord, I com-*  
*mend my spirit.* God is there to receive  
 the



## Himselfe Nothing.

27

the soule, or else the soule would never be content to go out of the body, and so it is here spiritually.

And the 3. and last Use is this, A Hint or Discovery to what end death is ordained, that formall death we looke upon with so much feare, and with such a sad reflection upon our selves, when we thinke of it. I must ere long dye, and be among the dead. This is our ignorance, what is death? What is it for? It is but an outward forme and signification of that worke, that God in the spirit of a Saint doth every day; for what is the life of a Saint, but a continuall dying into the hands of God, his Righteousnesse expires into the Righteousnesse of God; God encreaseth in him, and himselfe decreaseth; he hath lesse thoughts of himselfe, and his owne strength, and hath higher thoughts of God; he doth lesse know himselfe after the flesh, and according to outward appearances, and he more judgeth of himselfe as he is in God, and as in Christ Jesus;

Jesus; so that a Believer dyes dayly, and when God hath finished his whole worke upon Mount *Sion*, then he will withdraw the forme of death; when he hath brought his people to dye to themselves and to the world, as he will in the latter dayes, then death shall be *swallowed up*; for as wee see how men are when they are dead, they minde no more relations; a Child no longer observes his Father when he is dead, ceaseth to act to the relation, and ceaseth to act to the objects of this world; strew fine sweet flowers before a dead corps, the corps smells them not; and bring good chear before dead corps, the corps tastes it not; so shall Saints be to sin and this world: And I am perswaded God would not have continued death in the world, since he hath reconciled the world, but to teach the world.

And what are all these changes when a soule is gone to God before, is it any terrible thing for such an one to dye? It was the speech of one of precious memory

## Himself Nothing.

29

mory in this City, when he was dying; saith he, *I shall but change my place, not my company*; he walked as *Enoch* did: So it is with us in all our changes that befall us, they are but the outward formes and significations of that which is doing every day. To conclude, let us not judge according to the sight, of our eyes, nor reckon our selves by our duties, graces, performances; nor by that power we see in our selves to resist sin, or act in duties, but look to an invisible presence of the spirit in our soules, that can never be taken from us, which Mothes cannot corrupt, and where Theeves cannot breake through and steale.

The



S O M E T H I N G  
OF THE  
M Y S T E R Y  
OF THE  
F A T H E R  
AND OF  
C H R I S T.

---

JOHN 16. 25.

*Hitherto have I spoken to you in Parables ;  
the time cometh when I will speak to you  
no more in Parables, but I will shew you  
plainly of the Father.*



Here are the words of our  
Saviour a little before  
his suffering, when he  
spake, not upon his own  
life, but upon the life  
and comfort of his Disciples, whose  
hearts

## Something of the Mystery, &c. 31

hearts were full of heaviness : and much ado he had to keepe them up from sinking; therefore no question but Jesus Christ did grone in Spirit, and did goe down *deep*, that he might bring up something from the *bottom* to refresh their hearts; and to bear them up against that houre that was coming upon him, their Lord and Master, and upon them, in being deprived of him: and therefore we finde him very *copious*, as well as very *sweet*, bestowing the whole 14, 15, and 16. Chapters upon them.

Among all the comforts Christ doth minister to them, this is one, and a chief one, *That they should see him againe*, and he would hide himselfe from them but *a little while*: Not onely his going away should be for their advantage, but hee would *come againe* to them. This he tels them often, especially here at the 17. verse of this Chapter. *A little while, and yee shall not see mee; and againe, a little while, and yee shall see mee.*

And to let passe the *rectifying* of their understandings

## 32 *Something of the Mystery*

understandings concerning these promises, and these undertakings of his, he tels them what he would doe for them when he sees them again, and what shall be their condition in that day: At the 22. verse, He tels them in generall, *Their hearts should rejoyce, & no man should take their joy from them*: And particularly, verse 23. *In that day (saith he) you shall aske me nothing, verily, verily I say unto you, whatsoever yee shall aske the Father in my name, he will doe it.* They shall have all their Petitions; It shall be a day of grace and favour, such as *Herods* birthday was, when he promised he would give *Herodias* his Daughter the halfe of his Kingdome: but this is not restrained to halfe of the Kingdome; for we know, the spirit himselfe is promised to those that aske him; and the Spirit is the Kingdome of God, it is God, and his Kingdome and all.

Another benefit, and advantage of that time when he would see them againe, is this, that I have read to you in

the

## of the Father and of Christ.

the Text; I will shew you plainly of the Father. Hitherto have I spoken to you in Parables, the time cometh that I will speak no more in Parables, but will shew you plainly of the Father.

But it will be said, Christ spake in Parables to the *Multitude*, but he spake not in Parables to his *Disciples*; or if he did, he opened the Parables to them; as its said, *When he came into the house, he opened the Parable of the tares*; and so he did other Parables.

I conceive, this Scripture meaneth other kindes of Parables then those; for in such Parables Christ spake not at that time: but under Parables, here is meant, not onely those very portions of Scripture, which have the *forme* of Parables; but the whole Preaching and Ministry of Christ, as Man; and not onely so, but the whole Ministration and Appearance of God in the *Flesh* of Christ, may be called a Parable; and thus were they Parables that he had spoken to them in? *I have spoken to you*

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*hitherto*

## Something of the Mystery

to in Parables; but the time cometh  
I will speake no more to you in Para-  
I will shew you plainly of the Fa-  
and this plaine shewing of the Fa-  
when Christ comes in the *Spirit*.  
A Believer knowes Christ onely  
in the *flesh*, he knows the love of God,  
the Covenant of God, and the  
that concerne his peace, onely in  
Parables: but when God comes to doe  
these things in him, in the *Spirit*, which  
are done for him in Christ, in the  
heart, then doth God shew himself unto  
him plainly. This shall suffice in brieffe  
to have opened the words unto you.

The parts of the Text are these  
two.

1. Here is the *casting up* (as it were)  
of the Dispensation or Administration  
of Christ in the *flesh*: It is *cast up*, what  
it *amounts* unto; and that is a speaking  
in the words of Parables.

2. Here is the glory of Christs ap-  
pearing in the *Spirit*, in the heart of a  
Believer, and that is a plaine Demon-  
stration,



## *of the Father and of Christ*

*stration*, or shewing of the Father.

In this latter are these two

1. Here is the *Object* of Discovery, *Discoveries*, and that is the Father. *shew you plainly of the Father.*

2. Here is the *Quality* of the Discovery: it is a *plaine* Discovery.

I shall speake first of the former. I shall observe unto you this point.

That the Preaching and Administration of Christ in the flesh, was speaking to us, as it were, in Parables.

*Hitherto* (saith Christ) *have I spoken to you in Parables: The time cometh when I shall no more speake to you in Parables.* If we enquire what a Parable is, we shall finde that the Nature of a Parable doth agree with the Nature of this Discovery, or Appearance of God in the Flesh of Christ; for to this shall I confine my Discourse.

A Parable is this; there is a latent sense under patent words. When there are words outwardly sounding one thing, and a sense under those

## Something of the Mystery

words, that is not conceived by the Vulgar understanding: This is a Parable. It is a Riddle; It is a *darke saying*. And certainly the *Wise man* in the beginning of his Booke of *Proverbs*, or *Parables* (as he cals them) wherein are the *Things* of the Gospel; He cals the *Things* *Parables*. *Prov. 9. 6* Now *that which is in the flesh*, is such a Parable, made good unto you, thus.

*There is one thing* doth appear outwardly, and runs into the senses of men: And there is another thing held forth under that, which few doe perceive, but those that are singularly taught of God: That which is visible and obvious, and runs into the senses of men, is a *Carnall transaction*: A *Bargaine* betweene God and *Christ*: Touching the doings and sufferings of *Christ* in the flesh, and by these doings and sufferings, our Life, our Justification and our Peace. This is the outward forme, (as it were,) this is the Parable. Now what is that which is held forth under this Parable?

There

## *of the Father and of Christ.*

There are these two things that are veyled and hid under this Parable, which most men doe not set their eyes upon.

And the first is this; The *Love of the Father*: This is scarce eyed by most men, but they thinke that the worke of their salvation proceeds from the kinde heart of Jesus Christ; and they look upon his Humane Heart and Affections, as the Root and Originall of their Redemption: Whereas Christ tels us in this Chapter; *I say not, that I will pray for you, for the Father himselfe loves you*; As who should say, though I should hold my peace, the Father himself loves you. Now this is that which few men see, in, and under this Parable.

Christ Jesus in his dying for man, was set up by God in the place of God, to shew us the great love that God did beare unto man: I say, *he was set up by God in the place of God*, and that not to shew (his owne) love onely, but to shew the *Fathers Love*; and therefore wee

## Something of the Myserie

finde these names given unto Christ, and the things spoken of him; That he is the *brightnesse of the Fathers Glory, and the expresse Image of his Person: And we saw his Glory* (saith John) *as the glory of the onely begotten Son of God.*

The Apostles and Spirituall men saw the Love of God held forth through the doings and sufferings of Christ. And therefore it is said, (I beseech you mark it) in the 5. of John; *The Father judgeth no man, but hath committed all judgement to the Son, that men might honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the Father that hath sent him.* God is he that must inherit all honour and glory to eternity; but he hath for the present set up Christ Jesus, to make himselfe knowne unto the world. It was not, that Christ should make himselfe knowne, or that wee should lye downe in the Discovery of Christ alone, but that by Christ, the Father might be knowne, and discovered to us, and his love; and therefore, it is said;

## of the Father and of Christ.

said; That *this is life eternall, to know thee to be the onely true God, and Jesus Christ whom thou hast sent.* The meaning is not, as if it were not enough to know the Father; but that there is no knowing of the Father but by Jesus Christ, whom he hath sent for that end. So that Jesus Christ hath fulfilled his Ministration when he hath made known the Father; and then is the *Kingdome delivered up* by the Son, yea, by all the Sons of God: when once they come to know God by Christ, they deliver up the Kingdome from Christ unto God, even unto the Father. This is the first thing that is hid under this same Parable. Christ beares the name, but God doth the thing; Christ saith, *I came to doe the worke of him that sent me.* God saith unto Christ; thou shalt make mee knowne unto the world.

But the second thing that is hid under this Parable, is, *the doing of the like workes in the Saints, as were done in Christ Jesus.* This is that which they onely

## ○ Something of the Mystery

see and receive, that are delivered from the delusions of Antichrist. Antichrist cryes up Christ in the flesh; cryes up that same man Christ Jesus, that dyed for our sins and rose againe for our Justification: but he knowes not Christ in the Spirit; he knowes not *Christ*, and *him crucified*, in the Saints; He knows not the *power of his Resurrection* in Believers; He knowes not the *exceeding greatness of that power which wrought in Christ*, when he raised him from the dead, working in us: In both these respects, is Christs Ministration in the flesh, a speaking in Parables.

First, Because the Gospell seemes to run, as though Christ had donethis and that for us, whereas indeed it was God in Christ; *God was in Christ reconciling the world to himselfe*, 2 Cor. 5. before end. And whereas the Gospell seemes to deliver to us a *History* onely of what Christ Jesus hath done for us in the flesh; It doth indeed hold forth the *Model & Platforn* of that salvation that  
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is carried on in the Spirit, and is revealed in the breasts of the Saints; I say, that is wrought and revealed there suitably and agreeably to all those steps and stages, to all those points and periods you shall finde in the Letter. The same things are done in the Saints in the Spirit, that were done in, and upon Christ in the flesh.

And now that I have opened this point unto you; if you require any reason for it, why God did speak to us in a Parable, and why he shewes us things as in a glasse; why he shewes us rather the Image of things, then the things themselves; it is because of our weaknesse; it is because of our childishnesse. It was the manner of the Heathen to put wisdom into *Parables*, to put their wise Observations into fables, into *pleasant tales*, and stories, for these two reasons.

First, That they might *hide* wisdom from the *Vulgar*.

2. That they might the better *insinuate* it into their *Children*, and those that were ingenious. And

## Something of the Mystery

And these two Reasons may be given, why God teaches the world by Parables: It is for their weaknesse sake; It is to take them and leade them by the hand, to speake to them in *childish things*, in things within their own *sphere* and understanding. So God hath done to us in the flesh of Christ. You will believe a man *loves* you, if he will *dye* for you; you will believe a Creditor will be *reconciled* to you, if he pay the *debt* himselfe: Why, behold thus doth God satisfie man.

2. *Rea.* God doth this to *hide* these things from the *prophane* of the world: *I thanke thee O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise, and hast revealed them unto babes, &c.* And therefore if you observe it, Christ did commonly speake to the Multitude in Parables; they had Parable upon Parable, they had rinde upon rinde, one shell upon another, that they could not easily come to the kernell. And the Reason is this, that wicked and prophane



prophane men may scoffe and jeere at the Letter and Parable, but God doth keep the truth from that contempt and obloquie. The *outward Court* is given to the *Gentiles* to be trodden down: God makes not much matter of it; men may tread downe outward formes, and God may let them prophane them; but there is a place where none come that *defile*, and that is the *Spirit*, the *truth*, as it is in *Jesus*: Gods Truth is Himselfe. Wee know that precious things have covering upon covering, they have lappings one upon another: Jewels have Caskets to put them in; though the Casket fall into the dirt, yet the Jewels will be kept cleane. So prophane and wicked men may preach and receive the Gospell in a Parable, in the outward Letter. But (saith God) *what hast thou to doe to take my word in thy mouth?* the word in the Spirit; for it is that *hidden wisdom* that is prepared for our glory; as the Apostle saith, 1 Cor. 2.

Now all the Use of this point I shall  
make Use.

# Something of the Myſterie,

make to you, is this; to deſire you to looke into your ſelves, whether you know any more then Parables; whether you can doe any more then ſay over Parables.

Examine your ſelves by thoſe two things ſpoken of before. Doe you diſcerne God under the forme of the man Chriſt Jeſus? Doe you ſee God coming forth unto you in Chriſt? And then do you finde the Goſpell to be realized in your hearts and ſpirits? Doe you finde theſe tranſactions to be tranſacted over againe in you? The death of Chriſt in you? The life of Chriſt in you? The Reſurrection of Chriſt in you?

Now a further thing I aime at, is this, and this eſpecially; The plaine ſhewing of the Father by the Spirit, *Hitherto have I ſpoken to you in Parables; the time cometh when I will ſpeake no more to you in Parables, but will ſhew you plainly of the Father.*

I ſhall onely ſpeak, at this time, of the *Object* of Divine Discoveries, and that  
is

## of the Father and of Christ. 45

is the Father; *The time cometh that I will shew you plainly of the Father:* So that the point is this.

That the adequate Object (or the whole & entire Object) of divine Discoveries, is the Discovery of the Father unto us.

This our Saviour plainly intimates here, in saying; *The time comes that I will shew you plainly of the Father.* For if there had beene any thing else that they had needed to have knowne, he would have mentioned that also; *This is life eternall* (saith Christ, *John 17.3.*) *to know thee the onely true God, and Jesus Christ whom thou hast sent;* to know thee by Jesus Christ whom thou hast sent; as I told you before, for we cannot know the Father but by Christ.

But more particularly and expressly in *John 14.8.* saith Philip there; *Lord shew us the Father, and it sufficeth us;* pray marke: As Pilate, and Balaam, and the High Priests, and other wicked men, many times spake such things  
that

that they knew not all that was in what they spake. So doth *Philip* here; he speakes more truth, then he is aware; *Shew us the Father, and it sufficeth us*; It is most true, and Christ never contradicts him; he never sayes no, it would not suffice to know the Father. The Father is the whole object of divine Discoveries. The Fathers love and the Fathers person. The Fathers Love; as in the 6. of *John* 29. *This is the will of him that sent me*, that of all those he hath given me, I should lose none. The Fathers Person: No man hath seene God at any time; the onely begotten Son, in the bosome of the Father, he hath declared him.

This then I say; That which was the scope of Christs coming downe from Heaven, must needes be the adequate scope of the Gospell: But to declare the Father, was the scope of Christs coming downe from Heaven; to declare the Fathers Person, as well as the Fathers Love. Therefore he is called the *expresse Image of his Person*: God did not send  
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the *Image* of his Person, but that wee should know his *Person* by that *Image*. Many take up the *Image* and the *Pi-cture*, and they never know the *Person*; as when they take up Christ in the flesh, and rest in that; for indeed Christ in the Spirit is one and the same with the Father; *Knowest thou not that I am in the Father and the Father in me?* as Christ discourseth in that 14. of *Joh. 9, 10, 11.* *Have I beene so long time with you? And hast thou not seen me Philip? He that hath seene me, hath seene the Father.* And therefore are those expressions in Scripture, of *believing in God* by Christ, and *coming to God* by Him, and through Him: Jesus Christ Himself in the flesh, is but a form in which the Father doth present himselfe unto the world. *semili- did enjoying*

But what is the Father, will you say? *gave*

*Ans.* The Father here is God in Himselfe, bringing forth all things within Himselfe, possessing all things within Himselfe. God as he is, this is the Father; you know that is the expectation of *joy or*  
*Barney*

*Something of the Mystery*

of the Saints to see God as he is; Jesus Christ, and all that God is to man in Jesus Christ, it is to him in a descending forme, or in a condescending forme; Righteousnesse is such a forme, Sanctification is such a forme, Redemption is such a forme; All these are but formes in which God descends unto us; they are not God Himselfe as he is. And there shall come a time when these formes shall vanish, when as the Saints shall heare no more of Righteousnesse, or of Sanctification; for Righteousnesse what is it, but a relative word that relates to sin? when sin shall be no more, righteousness shall be no more; Sanctification is a relative word, that signifies peculiarity and separation. This referres to common things, and unclean things; but when there shall be no unclean nor common thing, but God shall be all in all, and all things shall be in a forme or appearance, sutable to the forme wherein they were in God, then the notion of Sanctification shall cease.

## *of the Father and of Christ.*

4

So then the Father is the journies end of a Christian. That which is first is last, and that which is last was first: The Father is first of all. There was a time when God lived onely in Himselfe, and possessed all things in a divine forme in Himselfe. His owne Diety was his Heaven, and was all unto him. The time cometh, when these things that had brought forth in a distinction from God in proper being of their owne shal be returned and marryed to him, and united to that Originall whence they sprang, and live in his life, and shine in his glory. And so the Father, who is the first, shall be the last also. The end must finde the beginning; as the yeare is described to you, by such an embleme of a Snake, taking his tayl in his mouth, the end running into the beginning; all things came from God, and God by all things shewes Himselfe. All things are Pictures and Emblems of God, and especially Christ Jesus; and the Saints they shew forth the virtues and the

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praises

50 *Something of the Myserie*

praises of God. But all these things they must, they doe wheele about, untill the end doth finde the beginning, and so God shall be all in all: When God hath made knowne himselfe by his Son unto the Saints, then shall God cease administering any longer to the world, as he hath done by our flesh, and by the man Christ Jesus; but God Himselfe shall be all in all. So that by the Father here I mean not a Person in the Trinity, but rather the *whole Trinity* considered essentially and originally, as containing in them that state and appearance of things which was their first and Originall glory; which is said in Scripture to be the forme of God, and which this present state and appearance waits to be cloathed withall, and to be swallowed up in, so as to subsist, act and live in that, and not in their owne being; yet their owne not to be destroyed by this, nor mixed or confounded by this, but cloathed upon with this; and so of Christ it is said, that he shall come in the glory of  
of



## of the Father and of Christ.

51

of the Father : Christ is not destroyed, but is still, and keeps his distinct being, but this being lives, acts and appears in the Glory of the Father.

Now if you ask mee the Reason of this: why, is it not all the Reason in the world, that God should onely be, and onely appeare, and onely be glorified? He may lend his glory for a time, and may lend his name for a time unto others, that they may make him known unto the world; as a King may lend his Kingly Honour to some Lieutenant in another Country (as suppose in *Ireland*) that so that Country may be conquered for him, and Governed for him; but when it is done, we know all derivative power and authority, and names whatsoever, doe yield up to those from whom they receive their Commission, when they have done, that for which they had their Commission; and so it is in this case. Reason

To apply this same truth, I desire you in the feare of God, not to mistake me, Use

## Something of the Mystery

nor wilfully to pervert what I say. Let us take heed of Idolizing even the humanity of Jesus Christ Himselfe; of Idolizing his doings or his sufferings; We see God through these doings and sufferings of Jesus Christ for us, as through a Glasse; but it is no Blasphemy to say, that a Believer may come to see a Love of God borne unto him, above and before the manifestation of it in the sufferings of Jesus Christ. He may see it in God Himselfe, though by Christ. Doe not thinke you know so much as you need to know, and as much as is the interest of your life & happines to know, in knowing the flesh of Christ, in knowing the man, Christ Jesus; for unlesse you know God in his appearance under that form, you mistake Christ, & make him an Idol: *I am nothing* (saith Christ) *the flesh profits nothing; He that sends, is greater then he that is sent.* Christ saith so himselfe: If God be greater then Christ, then Christ himselfe is but a Medium, through which you come to be acquainted

## of the Father and of Christ.

52

acquainted with God, and in which you must not rest: There is no comparison between that which is *finite* and that which is *infinite* If so be that Christ himself; if the man *Christ Jesus* were *eternall life*, he would not have said; *The Father is greater then I*. No, to know the Father by *Christ* is *eternall life*. Take heed of being offended, when you shall hear such like Doctrine as this; that the sufferings of Jesus Christ in the flesh for us, were, as it were, but a Parable in which God spake to us; and that Gods Heart was not set upon the very having of a little bloud for the sinnes of his people; but that herein he premeditatedly, (if wee looke upon it in the Original contrivance) would commend his love to us; & herein (if we relate to the *lapsed estate of man*) he considers us *poor creatures*, as we are, & speaks to our *childishnes & weaknes*; who being made under such a Law, & having incurred the curse, could not see how there could be a reconciliation without bloud-shedding. Be not offend-

## Something of the Mystery

ded, when as you heare that there is a greater worke done, by the Spirit, in the Saints, then was the offering up the flesh of Christ: That there is a greater Sacrifice offered up to God, when as the old *Adam*; mans owne Righteousnesse and Strength is crucified, and is offered up unto God; I say, a greater Sacrifice, then the very sacrificing of the flesh of Christ himselfe; that is, if you take the Sacrifice of Christ without the Mystery; for that Sacrifice was indeed the root, as well as the figure of this same Sacrifice.

2. And in the second place; If so be you need to be warned of Idolizing the Humanity of Jesus Christ; we had then need to warne you of Idolizing other formes.

There are two sorts of formes, wherein God appeares to the world; There is the Humanity of Christ, which is the first and the Highest, and the most immediate Form and Appearance of God; and there are Ordinances in which God appeares,

appeares, as it were at the second hand, and by reflexion; as when the Sun appeares in the Rain-bow, or when it makes another Sun like it selfe in a watry cloud, which is, but the Sun by reflexion; so Ordinances are but the shadow, as it were, of the Image; Christ is the Image of the Fathers Person, (he is but the Image, neither) but the Ordinances are but shadowes of the Image; therefore take heed of Idolizing forms; your interest lyes in knowing the Father, not in knowing any forme whatsoever; and take heed of censuring and judging spirituall discoveries. Those that should have told the Disciples, that there was a better thing then the presence of Christ with them in the flesh; certainly they would have given much offence to them: Take heed of being offended, if we say, there is a higher thing then Ordinances, then fasting, then praying, yea, we may say, there is a higher thing then believing, and that is seeing the Father, and knowing the

## 6 *Something of the Mystery*

Father without a forme, manifesting and revealing himselfe in his owne immediate light. Now this I desire you to wait for and seeke for, and to presse towards this point, and that for these Reasons.

1. Because every forme hath *weaknesse* in it, and therefore you cannot rest in the knowing God in a forme.

2. Every forme hath some *unlikenesse* in it, which comes to passe through our mistake: and certainly your great Clerkes do so *criticize* upon the Letter of the Scripture, that they are by the Letter many times led out of the way, and from the minde of the spirit, and those that look upon Christ, and calculate all the actions and sufferings of Christ with an eye of Reason, What a strangething do they make of the Gospell? They make it a notionall thing. Every forme hath weaknesse, and an unlikenesse in it; you will never see God *as he is*, till you see him without a forme, till you see him in Himselfe.

3. I shall shew you what are some of the actings of that state of Believers, when they shall come to be past formes. Christ tels you some of them here, *John 16. In that day (saith Christ) you shall aske mee nothing: There is one; Eut what then? Whatsoever you shall aske the Father in my name, he will give it you; This is another. This is a Believer that is come out of a forme, that is gone beyond this forme, when he goes to God, not in the name of an outward Mediator onely, but he goes to God in the same Spirit, in that inward unction that is upon him; for that I conceive Christ meaneth here; whatsoever yee shal ask the Father in my name. Now every Believer hath the name of Christ upon him, and hath the name of the new Jerusalem upon him, and hath the new name upon him; his name is the Christ of God, the anoynted of God; the anointing that is upon you shall teach you all things; now then is that man*  
past

*Something of the Mystery*

past formes that goes to God, as Christ himselfe would goe to the Father, if he were in distresse. He goes in the same unction that was powred upon Christ Jesus: So he doth not formally make use of the name of Christ, as a man would use the name of some great man, and say; I beseech you Sir, that you would doe this favour for me, for such a ones sake, but he goes to God, as a woman comes in her husbands name, right or interest, to a great King, her husband being a Favorite of that King; the woman doth not make use of anothers name, but she makes knowne to the King what she is, and under what relation she stands; and so doth a Saint come in the same anointing of Jesus Christ to the Father; for God in raising up Christ, doth shew to us that he will raise up all that are his, as he raised up the man Christ Jesus; not raise them out of the grave of earth onely, but out of the grave of Selfe, out of that same base being they had in Selfe, and corruption,



ruption, unto that glorious being in God.

4. And then another thing is this; *At that day you shall aske in my name, and I say not unto you, that I will pray the Father for you, for the Father himselfe loves you.* Alas, while we are weak, we know not the Love of the Father to us, but thinke that Christ Jesus doth procure the Love of the Father, whereas Christ doth but manifest and declare the Love of the Father; and therefore saith Christ, *I say not, that I will pray for you, for the Father himselfe loves you.*

Now having exhorted you to contend towards the knowing of the Father, and living in the Father, and not living in any forme, (for all formes are to cease, formes are not our perfection: The Sabbath was made for man, and not man for the Sabbath.) Let me give you this caution. Let no man thinke, there is no use of Christ, and no use of Preaching, of Ordinances, of Prayer, &c. No, this cannot be inferred from  
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## 60 *Something of the Mystery*

the Doctrine: This onely may be inferred, that this is not that glorious rest where a Christian is to sit down; formes are but helpes, but God doth by formes bring us to know himselfe without a forme; and no man knows the Father, but he that knows him by Christ whom he did send, therefore you cannot cast away those formes: The Scriptures will last so long as there is ought of them to be fulfilled. But that which we are contending toward, in all these meanes, is the knowing of the Father, and then we shall see that simplicity and unity that is in the truth; then we shall see all those knots loosed, and darke wayes opened; then we shall see that all those things of Christ coming, and dying, and suffering for us, were but Parables.

Now this is the sum of the Gospell, that God loves Believers, and is their Righteousnesse and their strength: and Love, and Faith, and All, not thus resolved into the Father, is but a Parable that doth cloud the Father: They were  
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## of the Father and of Christ.

6

not ordained to cloud the Father, but they doe through our weaknesse cloud the Father from us: They were ordained, that they might insinuate and convey, according to our capacities, the knowledge of the Father, into us; but as I said before, in all formes there is weaknesse; and formes shall be done away, as *time* hastens to be no more, and then God shall be All in All.

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T R U T H  
AS IT IS IN  
J E S U S.

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JOHN 17. 19.

*And for their sakes I sanctify my selfe,  
that they might be sanctified through  
the Truth.*



These words are an *enforce-*  
*ment* of that Petition  
which Christ put up for  
his Disciples, and for all  
Believers to the end  
of the world; that Peti-  
tion you have in the 17. *verse*, *Sanctifie*  
*them through thy truth, thy word is truth.*  
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The Reason by which Christ enforces this Petition, followes immediatly. *As thou hast sent me into the world, so have I sent them into the world.* And therefore Father (saith he) *sanctifie them through thy truth*, as if he should say; Behold, they are sent out into the world, as I was sent out into the world; they are sent out into a *sinfull* world, into a lewd and wicked world; they are sent forth upon the *same errand* and designe that I am sent into the world, *viz.* to shew forth the *virtues and praises* of God; and therefore *sanctifie them* (saith he) *through thy Truth, thy word is Truth; And for their sakes I sanctifie my selfe, &c.*

2. Here is a further Enforcement of his Request: The meaning of it I shall give in a Paraphrase; It is as much as if Christ had said, behold my Sanctification is *levelled* at their Sanctification; their Sanctification is the *end*, and my Sanctification is but the *meanes*: It is for their sakes that I sanctifie my selfe; It is that

that they may be sanctified: My owne sanctifying of my selfe is not for my owne sake, it is for their sakes; and therefore I lose my end in all that I do, I lose my end in dying and suffering, if they be not sanctified. That's the scope of the words in generall. Now wee come to open them particularly to you.

I. What is meant by this same *sanctifying*, for their sakes I *sanctifie* my selfe. Was Jesus Christ *common* or *uncleane*, that he speaks here of being sanctified? Had Jesus Christ any sin in him that need to be removed, that he speaks here of being sanctified? No, there was no sin in him, neither was there any *guile found in his mouth*; and yet Jesus Christ is said to be sanctified, not onely in this place, but in other places, as *Heb. 2. He that sanctifieth, and they that are sanctified are all one*, saith the Apostle, when he speaks of *Christ* that did sanctifie himselfe.

Therefore, it is needfull to shew you, what

as it is in *Jesus*.

what is that sanctifying of Christ that he meaneth here; what it was, and by what it was.

First, it may be taken either *particularly*, for the sanctifying of himselfe by his *Crosse*, by offering up himself: Thereby he did sanctify himselfe, by offering up himselfe; he was crucified in the *flesh*, that he might live unto God in the *spirit*: Christ did lay downe the glory of the *first Adam*, in which he did appeare absolute and compleate before his sufferings, but he laid downe that glory and that righteousness, he laid downe that same body of his, that so he might be renewed againe in the *Glorie of the Father*.

2. Or else secondly, this same Sanctification may be meant of the *whole* transaction of Christ in the flesh, as well of the death of Jesus Christ. It may be meant of all that befell him from his *Cradle* to his *Crosse*; of all that was done *in him*, or done *by him*, or done upon *him*: All this was the sanctifying of  
G Christ;

## The Truth

Christ; And it is called a making of him perfect. *It became him, for whom are all things, and by whom are all things, to make the Captaine of our salvation perfect through sufferings.*

And so by *temptation* he was made perfect, as well as by his *Crosse*; and so Sanctification here may be as much as Qualification; this did qualify Christ for the end for which he was designed and ordained; which end was to reveale the *Grace* of the Father, and the salvation of man, in and by that grace; and all that was done unto Christ; it was a sanctifying of him, or a compleating of him, thus to be the *Author and the finisher of our faith*; to be a compleat type and pattern, and a compleat *Covenant* and *Witnesse* to us.

Now having explained those words; *For their sakes I sanctifie my selfe*: there is but one word more that needsto be explained, and that is, *thy Truth*; *For their sakes I sanctifie my selfe, that they might be sanctified through the Truth.*

What



*as it is in Jesus.*

What is meant by this word, *thy Truth*?

This same word here, *thy Truth*, is a *relative* word, and I conceive it may relate to this same Type, *Pattern*, Image or Representation. These two, you know, are members of a distinction, *Image and Truth*, Shadow and Truth. So by the Truth, in this place, you are to understand that which answers unto the shadow, Type, or Representation.

And so you have the meaning of these words. Thus saith Christ; Therefore am I come into the world, and have done and suffered these things before the eyes of men, to the end, that the like things may be done in the spirit, in all my members, whereof I have exhibited to the world, a *map* and description in my owne body and person: *For their sakes I sanctifie my selfe, that they might be sanctified through the truth.*

So then, you may observe these things out of the words.

1. That Sanctification is a large notion in Scripture; I say its a large noti-

on; for the meaning of our Saviour, speaking of his sanctifying himselfe, and of his members being sanctified, is not to defix the thoughts and apprehensions of the hearers, unto that same grace which we commonly call Sanctification, in distinction from Justification; but Sanctification is that, in this place, that comprehends the whole Mystery of God in a Saint, which is called here by the name of Sanctification; even as it is said, *By one offering hath he perfected, for ever, them that are sanctified.* It were farre from pure Divinity, to understand this same sanctifying here, to be meant of inherent Sanctification, onely or properly, that is, of the Grace of the Spirit working in us holinesse; but he hath perfected them that are sanctified, that is, them that are separated by the Fathers Love, them that are called in time, them that are led by the Spirit; and so it may comprehend the whole, Election and Vocation, and Justification, and Sanctification, and all;

all; and so wee are said to be chosen, *through Sanctification of the Spirit*. But I shall not open these places any further.

2. Next observe, here are two Sanctifications: here is a typicall Sanctification, as I may so say, and here is a reall Sanctification: Here is the Sanctification of Christ, and here is the Sanctification of his members: *For their sakes I sanctifie my selfe, that they might be sanctified.*

I should be too long if I should observe all the particulars that the words will afford, and insist upon them; therefore I shall picke out these two things onely; and the first I shall speak of but briefly; and the second is that I do chiefly intend.

The First is this;

That *Jesus Christs Sanctification*, or those Transactions of Christ in the flesh, have not their ends in themselves, but they have their end and fulfilling in us.

## The Truth

For their sakes I sanctifie my selfe,  
that they might be sanctified through the  
Truth.

That which is for anothers sake,  
(marke it) or for the sake of another  
thing to be done, that is not to be rested  
in it selfe; but Jesus Christs Sanctifica-  
tion, his dying, and his rising, it was for  
another things sake; and therefore it  
is not to be rested in, nor to be gloried  
in, in it selfe; *For their sakes I sanctifie  
my selfe.*

Jesus Christ is unto his seed, as the  
First *Adam* was unto his seed. He is a  
*common Root*, and our salvation is trans-  
acted in him, as in a Figure; As our de-  
struction was wrought in *Adam*, as in a  
Figure. As destruction and death did  
seize upon us all, in a Figure, in *Adam*;  
so doth life and salvation await us all  
(all the *elect*) in Christ Jesus. It doth de-  
scend upon them all, as in a Figure; for  
so the Apostle doth parallell the First  
*Adam* and the Second *Adam* together,  
*Rom. 5.* where you may reade it at large.

Now,

Now, that I say these things were done in a Figure; I will give you my meaning of it thus, and the prooffe of it also.

*Adam* lost all his by a *Covenant*, and so *Christ* restores all his by a *Covenant*; but we know that a *Covenant*, although it doth give me a *title in Law* unto such or such an estate or commodity; yet this same *Covenant* is not the very possession it selfe. So this same *Covenant*, of which *Jesus Christ* is the *Copy*, as it were, and is the common person with whom it is made: This *Covenant* gives our Faith the *First Hold*, and *First Title*, but it is not the very possession it selfe: In possession, the salvation it selfe is wrought, or rather revealed in us. As we doe not inherit sin and death from the first *Adam*, meerly by *Covenant*, in which we were involved; but we participate of the *nature* of *Adam*, and so we come to have an evill conscience; we have the very same Nature that *Adam* had, and the same trembling con-

# The Truth

science that *Adam* had : so in this case, we have the very death and life of the Lord Jesus working in us.

So that you see the death and Resurrection of Jesus Christ, are not to be gloried in in themselves, or as they rest in the man Christ Jesus; but we are to waite for the like things to be *transacted* in us, and upon us; And that is the next thing I come unto: *For their sakes I sanctifie myself, that they might be sanctified through the Truth.*

This is that the Apostle saith, *Ephes. 4. 21. If so be that yee have heard him, and have been taught by him, as the Truth is in Jesus; That yee put off concerning the former conversation, the old man, and be renewed in the spirit of your minde, and that yee put on the new man, which after God is created in righteousness, &c.* Where he shewes, what the Truth is in Jesus; even the putting off the old man, and the putting on the new man which is created, &c.

This is the Truth; this is the worke  
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in the Spirit, done in every Believer, conforme to that worke wrought in Christ in the flesh. This is our sanctifying through the Truth; and so you have the Apostle holding forth the Saints suffering, from Christs example, as the Signification or Token of their salvation, *1 Pet. 2. 21. Even hereunto were yee called, because Christ suffered for us, leaving us an example, &c.* Mark yee, *Jesus Christ is our example: Christ in the flesh; and what was done in him in a visible way in the flesh, that is wrought in us in an invisible way in the spirit; as tis said, 1 Pet. 4. 1. Forasmuch as Christ hath suffered for us in the flesh, let us arme our selves with the same minde; for he that hath suffered in the flesh hath ceased from sin.* Marke it here: The Apostle doth not say we have ceased from sin, by Christs sufferings in the flesh for us, but he doth admonish us here of a personall suffering, if we would cease from sin.

What this same suffering in the flesh  
is,

is, I shall tell you in a few words. It is to have our life in the flesh extinguisht; that, as the Apostle saith, *I live, yet not I, but Christ liveth in me*: It is to know nothing by our selves: This is to suffer in the flesh; as the Apostle sayes, *I know nothing by my selfe*; He did not act at all. To be dead unto the *Law*, and to be dead in our first relation unto God; this is the suffering in the flesh.

We are first in the relation of *Mercenaries*, by the Covenant of *Workes*, and have a kinde of stock of our owne to trade withall: Now to suffer in the flesh, is to cast away all confidence of our owne, that may arise by our trading with our owne stock, to despaire of our abilities, and to see our selves able to doe nothing. *For while we are in the flesh, the motions of sin which are by the law, doe work in our members to bring forth fruit unto death.*

I will give you one more Scripture to prove this, and that is, *Eph. 1. 17.* where the Apostle prayes thus for the

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*Ephesians* : That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understandings being enlightened, that yee may see what is the hope of his calling. And at the 19. verse, That you may know what is the exceeding greatnesse of his power, which he wrought in Christ Jesus when he raised him from the dead. Pray mark it; The Apostle doth directly and expressly assert, that there is the working of the same mighty power in Believers, that wrought in Christ when God raised him from the dead. And the Apostle *Rom.* 8. saith in generall: That as many as God did foreknow, he did predestinate to be conformed to the Image of his Son; That is, God did predestinate them to be carried on the same way that Christ was, and so the same things to be done in them, that were done in him.

There is onely one Objection that I shall answer before I come to the Application

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plication of the point; and that is in *Col. 2. 11. In whom also yee are circumcised with the circumcision made without hands, in putting off the body of sinnes of the flesh by the Circumcision of Christ.*

Herelyes the *Objection*, if so be wee are circumcised *in Christ*: If all Believers are circumcised in him at once; as this Scripture seemes to hold forth, by the putting off that same body of his, by that very circumcision of his: Why then, you will say, our Sanctification tarries not for the appearance of the like things in us.

I confesse this *Objection* lies plain, in appearance against what hath beene spoken.

But I shall answer to you thus, and shew you how we are circumcised in Christ by his circumcision; and how (that notwithstanding) we are to be actually and personally by the circumcision of the Spirit, and by reall circumcision.

1. First, then we are circumcised  
in

*i*n Christ *fæderally*, as in our *root* and common person; we are *unto God* circumcised in Christ, as in a *Figure*. Pray mark it, it is, I say, as in a *Figure*: for thus we are to looke upon *Jesus Christ*; not as one that came to *excuse* the *Old man* from dying, or to set us up in a state of salvation without working any thing within us: Nay, he came to reveal the *Kingdome of God* within us, and set it up within us; but he first gave us a *pattern* of the *Kingdome*, and first transacted all our salvation in a *Figure*, before he *transacted* it within us by the Spirit; and this *transacting* our salvation without us in a *Figure*, beares its use and proportion towards the effecting of the worke of Sanctification within us by the Spirit. For thus God hath hereby *caught us by guile*, (as I may so speake) Even as when we stood in *Adam*, *Adam* falling cast us all down: So now, God he comes and reveales a second *Adam*, and this same second *Adam* God sets up as our common root, representing

senting us all; and this is that new Covenant that God proclaimes from heaven. Looke what is the *fate* of the second *Adam*, that shall be the fate of all the seed; if he stand, all shall stand; if he fall, they shall all fall. Now Jesus Christ comes and stands in our stead, and was made under the Law, he dyes and suffers, goes away in the flesh, suffers in the flesh, and is not overcome of death or Hell, or the paines of death, but rises againe. Here's our salvation *transacted* in a Figure, and set before us: As it did fare with Christ, so it shal fare with us; we shall as certainly come to glory, as he did. Here is the Type, here is the Originall Pattern, here is the fore-runner, here is the draught or copy of the Covenant written in broad *Characters* upon the person of Jesus Christ. This is the use of Christs dying, and suffering, and *sanctifying* himselfe; and so we are said to be *sanctified* in him, as our root, representing us. What proportion this beares to the *transacting* of  
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our salvation within us, is this. Hereby we are *brought to God*; hereby our *weak hands are lifted up*, and our *feeble knees are strengthened*: Hereby we are caught (as it were) with guile, and God doth hold forth our salvation, as in a Parable, to us: But if so be the worker rest here (let us suppose an impossibility,) we are but in an ill condition, if we be not circumcised also *together with Christ*, really by the spirit, as well as circumcised in Christ *soederally* and typically, and representatively; it will goe but ill with us.

We may *see* what is to be done by looking upon the History of Christ; but till we *finde* the same things done in us in the mystery in some measure, wee can have little comfort: Wee may see the end of the Lord with us, even the same end he made with Christ Jesus; but we must follow his steps also, as the Apostle Peter saith; *He hath left us an example, that we should follow his steps*.

I. Now the use I shall make of this,  
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is to confirme that Doctrine I have formerly delivered to you; that Doctrine that needs confirming againe, and that need be whetted upon us, because wee are exceeding dull of hearing spirituall truths; the Doctrine is this, namely:

That the whole History of Christ will profit you nothing, nor all that you know, except you finde experimentally the same things done in you by the Spirit.

I desire to commend this Doctrine to you againe and againe; That the History of the Gospell is but a Parable (as it were) that holds forth to us the story of things done, and not onely so, but holds forth a glasse of things *to be done* by the spirit within us.

I beseech you therefore be not offended, when as we say, that Christ according to the History of him onely, and according to his Ministration in the flesh, is but a forme in which God doth appeare to us, and in which God doth give us a Map of salvation. Thou knowest

est it not to be thy reall salvation, except it be revealed within thee by the Spirit. *Jesus Christ* is called the Image of the Invisible God: God comes forth to be seen in the flesh of Christ, as in an Image, as in a Representation; it is not the naked appearance of God, but it is an Image of God. Now wee know the Image serves in the absence of the lively face of the living Person; & so do all these same transactions of *Jesus Christ*; they serve untill the Kingdome of God be come to us in the Spirit. A Mappe serves until a man knows the Country, and so doe these same transactions of *Jesus Christ*, they serve as constant Monuments unto us; Monuments, I say, and Pillars, and Memorials, & Types, of that same salvation that is to be wrought and revealed within us by the Spirit; and therefore as Christ saith, we may be bold to say after him; *The flesh profiteth nothing*: if you only know *Christ*, as dying and rising without you, it will profit you nothing, unless you

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know him as dying and rising within you. Error in this is the root of the *dead Faith*, whereof the World is full.

This is the root of that formall profession, of that forme of Godlinesse which men do advance so farre in, and glory so much of, and throwd themselves under, unto the persecuting the power of Godliness, to the persecuting of the Spirit. This setting up of the History of Christ, being ignorant of the Mystery. Any man is capable of remembering the story of Christ, and telling and rehearsing it, if hee hath but common reason, and can say, as wel as another, that Christ dyed for him, and can throw himselfe upon Christ, and hang upon Christ.

This is not Faith; this is not Salvation: We have not known how to put a difference between the precious and the vile; Wee know not how to shake off the pretenders, and knock off their fingers that would pretend to eternall life:



life : Through the ignorance of this truth; we have counted it enough, if a man hath had the knowledge of the Story of Christ, and hath said, he casts himself upon Christ for salvation. But harken what *James* saith, *Faith without Works is dead*; Harken what *Paul* saith, *Rom. 8. 3. The Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death.*

He doth not say, that such a *proposition* of the Gospel did set him free: He doth not say, that the hearing, that Christ dyed for the sinnes of men, doth set him free. No, there was the *Spirit of life* in Christ Jesus, as well as there was the Law or Letter, the outward Covenant; is it that entailes life upon Jesus Christ and his Seed? There is an outward Covenant, and there is an inward Spirit. The outward Covenant is this; *I will be thy God, and the God of thy seed*: This is the Covenant that God made with *Christ*, that hee made with *Abraham* of old; *I will be thy God, and the*

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*God of thy seed.* Now then they that are of the seed of Christ, are in this Covenant, as all that were *Abrahams* seed, were in that outward Covenant; but may not any man pretend to be of the seed of Christ, and to be of the generation of Christ? And do not thousands professe themselves so to be? Do not thousands in the world say, *Lord, Lord,* and presse to enter into Heaven? Wee cannot put a difference betweene one or other, except we know this truth; for they say they are in the Covenant, and they say they are of Christs Seed; And what hold they forth for this? They hold forth the confession of Christ, and say, that he died for their sins, and rose for their Justification, and this they beleeve, and upon this they lay their soules for salvation. May not the veryest Hypocrite do so, as well as the truest Saint? But here is that which puts a difference, when the Spirit of Jesus Christ brings this covenant to the heart of a poore creature, when  
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the Spirit of Adoption, the Spirit of Son-ship, revealing God as our Father, revealing God in Union with us, our Righteousnesse and our Strength, hee doth indeed seale us to the day of Redemption; hee sets apart Christs sheep. This distinguishes them from the other: So that if you lay your salvation upon an historicall Christ, you will be deceived. If you would have that in which you may confide, you must have Christ revealed in you in the Spirit; you must have the same spirit of Faith that was in *Christ*, and the same Spirit of Power that wrought in him; you must have the same eternall Spirit, by which you must offer up your bodies, offer up your flesh to God as a Sacrifice, yea, your selves, and your owne Righteousnesse: This is true salvation; Here is salvation manifested unto life. But you will say to mee, Is not this a wronging of Jesus Christ? Is it not a giving away from Christ? And a giving it to grace and sanctification within us?

Sol.

To this I answer, That it is no giving away from *Christ*, at all; for wee make *Christ* to be al in al in this; only we distinguish of *Christ*. There is *Christ* in the Flesh, and *Christ* in the Spirit; *Christ* in the Flesh is the *Witnesse*, the *Covenant*, the *common Person*, in whom our salvation is transacted, as in a figure: *Christ* in the Spirit, is the *reall Truth* and *Principle* of Righteousnesse and of Life: he is the *reall* salvation within us: For what is *Christ Jesus* in the Spirit, but the Manifestation of God, the coming forth of God; and unto this must we attribute, and in this wee must fix and pitch our salvation; this is the *Savour of life unto life*, Of his owne will beget he us. Doth not the Apostle there take away from *Christ*? And yet elsewhere *Christ* is said to be the *everlasting Father*. This same Will of God brought forth, is nothing else but *Christ Jesus* in Spirit; *Christ Jesus* is the out-going of the Fathers Will, the Manifestation of the Fathers good pleasure. Therefore

fore hee is said to dwell in the heart of every Beleever. If you confine *Christs* dwelling to a locall Heaven, you are ignorant of that which is the greatest joy that can bee ; *Christ* dwels in thy heart; if the Will of God be revealed in thee by the Spirit, *Christ* is in thee; for he is nothing else but the outgoing of the Fathers Will, & the Manifestation of the Fathers good pleasure; this is *Christ*. So that if wee give to Sanctification, wee give to *Christ*; For this is the will of God, even our Sanctification; *Christ* is made unto us Righteousnesse and Sanctification.

But I desire a little farther to examine that same, before I let it passe; it is said, it is a giving to Sanctification, and not to the blood of *Christ*; I say no.

For 1. I do not here take Sanctification, as it is commonly taken, as to bee such and such particular acts of the Spirit: I know that our life lies not in this or the other act, or in any particu-

lar act. Our life lyes in *union* with God through the *Spirit*.

2. I give it not only to the *Sanctification of the Spirit*, but to the *Revelation of the Spirit*. There is the *Revelation of the Spirit*, as well as the *Sanctification of the Spirit*, as the Apostle speaks, *Eph. 1. 17. That God would give unto you the Spirit of wisdom and Revelation &c.*

3. There is the *Spirit of grace*, as well as the *grace of the Spirit*; and to this I give all, and the *spirit of grace* is *Christ Jesus*; and so to him I give all: and what do I give to the *Spirit*? I give the *Manifestation of salvation to life*, and that is all.

This is the summe of all I desire to commend unto you: That we are not justified, we are not sanctified, by *Christs* dying, by *Christs* suffering in the flesh only; that is not the compleat Ministration of our salvation: (There indeed wee see our salvation as in a glasse, and it is transacted as in a figure,

as in the History) but then are we actually sanctified ; when as God doth send that same *Spirit* of Adoption into our hearts, revealing unto us the Love of the Father, and revealing unto us our Reconciliation; that Reconciliation that was held forth to us on the *Crosse*, but which is dispensed unto us, by our being offered up upon the *Crosse* as Christ was. For the Apostle *Rom. 8.* doth in two places speak so expressely to this purpose, that no man can wave it, or put it by. *verse 10.* *If Christ be in you, the body is dead because of sinne, and the Spirit is life, because of Righteousnesse.* Here is the Death and Resurrection of *Jesus Christ* : If Christ bee in you, ( and there is no salvation without it ) then the body is dead ; the body of your owne Righteousnesse, and your owne strength, and wisdom is crucified in conformity to the death of Christ ; Christs death was but the figure of the death that must passe upon the flesh of every  
every

every Beleever; and therefore though we may say, I am crucified with *Christ* &c. We cannot take any comfort till the body be dead in us. And the other place is the 4. *verse* of *Rom. 8.* *That the Righteousnesse of the Law might be fulfilled in us,* &c. Pray mark it. You dream of a Righteousness of the Law fulfilled for you: that is true too; Christ fulfilled it for you perfectly; but there is a fulfilling of the righteousness of the Law in you. And the Apostle shews what that is, when you are crucified to the fleshly principle, and walk in the spirituall principle; though you walk not in perfect obedience, yet spiritually it is done in you: *The Righteousnesse of the Law is fulfilled in us, who walk not after the flesh, but after the Spirit.*

So then look after this, that you be sanctified through the Truth, that is, that you, *in very deed*, be sanctified according to the pattern of sanctification in Christ Jesus. Let me minde you againe of that *Scripture*, *Eph. 4.21.* *If so*  
bee



*as it is in Jesus.*

91

be that ye have heard him, and have been taught by him, as the truth is in Jesus, that yee put off the old man, and be renewed in the spirit of your minde; and that ye put on the new man, &c. Look that this be done.

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But you will say unto me; Is not this to bring us again into bondage? To charge this upon us, that we are to look, that it should be so and so with us; Is not this to put us upon Works, and upon doing, and to a falling back into the Covenant of Works?

Sol.

I answer, It is your great interest that these things should be done in you, but it is not expected that they should be done by you: According to the working (saith the Apostle) of his mighty power, which hee wrought in Christ Jesus when he raised him from the dead, and set him &c. It is Gods mighty power that works in you; it is God that crucifies you; it is God that quickens you. Christ offered up himself by the eternall Spirit; it was not by the resolution of his flesh, that

that he gave himselfe to dye, as many a *Valiant Roman* hath done for his country; but it was *through the eternall Spirit*; and therefore, that which you are to do, is to waite upon God.

And here comes in the use of the doing of these things in the man Christ Jesus before your eyes: It is to strengthen your faith and expectation of having these things done in you, by the same power and Spirit. And therefore if you ask me what use you shall make of Christs death and Resurrection, and these things: I say, look upon them as the *earnest of your salvation*; look upon them as the very *sealing of the covenant* between God and you. God reads over (as it were) all the covenant before us, and seals it in our presence; and this is the scope of the Manifestation of Jesus Christ: It is but to *manifest the life* to us, to shew what God will doe upon your flesh: See what God did to Christ Jesus, and see how he carried him to glory, see how he was tempted; and be  
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as it is in *Jesus*.

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not you discouraged, though it be so with you. See how the Disciples were dismayed, when Christ wrapt up himself, for a Moment, in the grave, as in a cloud of darknesse ; they said, *Wee thought this had been he that should have redeemed Israel.*

See what an end the Lord made with him, the same end will the Lord make with you also.

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JOHN. 17.

*Sanctifie them through thy truth, thy word is truth.*

*Verse, 19. And for their sakes I sanctifie my self, that they might be sanctified through the Truth.*



His same portion of Scripture that is read to you, is an Enforcement, or part of an Enforcement of one of those savory Petitions, which Jesus Christ put up at his departure out of this world for his

his *Disciples*, and in them, for all his Elect : The Petition is this; *sanctifie them through thy Truth*.

This Petition he doth, in part, explain, and he doth enforce and urge it with Arguments.

1. He explains it, in part, that part, *thy Truth*, he explains it thus, *thy Word is Truth*.

Now before I go any further: By the *Word* here wee are not to understand this same Letter ( for we know this same Letter of the *Word*, is taken up by every one to defend his opinion; and therefore this is not the meaning of *thy Word is truth* : ) But the meaning is this; That that *Word* that *was with God*, and *that was God*; that *Word is Truth*.

I conceive this same truth being a *relative notion*, is here to be taken in opposition to *form*; *Thy Word is truth*: The meaning is this; That thy *word*, it is not only a form & an appearance in which thou doest make out thy selfe unto the world,

world, but thy *Word* indeed is the *very truth*, (that is) it is thy self; and so *Christ* desires that his *Disciples* may be sanctified, not by planting the knowledge of the *literall* word in their minds; but by ingrafting the nature of the *Divine word* in their hearts, that is, by ingrafting God himself, by God himselfe becoming one with them. This is the only meanes of Sanctification; This is the *true* Sanctification by the *word*; The *ingrafted word which is able to save our soules*.

Now having explained his request, he *enforces it*; and the first enforcement of it is this, from the *title*, and the reason that may bee pleaded, why they should be sanctified, why the Members of Christ should be sanctified : Why saith he, There is as much reason why they should be sanctified, as there is why I should be sanctified : *For as thou hast sent me into the world, so have I sent them into the world*. Mark it I pray, and you will see that it is not such a wringing

ing of the Nose that will cause bloud, when we make a necessity of the same things to be wrought in us, as were wrought in Christ Jesus. For as God hath sent Christ into the world, so did Christ send these his *Disciples* into the world; that is, as God did send Christ into the world *to make known himselfe*, so Christ Jesus, when he hath fulfilled his Ministration in the flesh, hee sends out Beleevers, I say, he sends out Beleevers upon the same designe to make out God and his glory to the World. So that then this is a sure and satisfying ground, why the same glory of the Fa-<sup>7 they</sup>ther must worke in Beleevers, that wrought in Christ; because that Be-<sup>may</sup>leevers are sent out upon the same er-<sup>7<sup>th</sup> glorified</sup>rand and designe that Christ was sent about; *As thou hast sent me into the world, so have I sent these into &c.* Beleevers hold forth God in a spirituall discovery to the World; that is, they hold forth that glory of the Fathers working, and discovering it self in a spiritu-  
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all way, which Christ held forth in a fleshly way: My meaning is; Beleevers are not lift up upon a *materiall Crosse*, as Christ was, and doe not suffer without the Gate, as Christ did; but their *Old man* is crucified *spiritually*, and they are raised and quickned by a lively hope *spiritually*.

This is the reason that Christ saith; *As thou hast sent me into the World, so have I sent them into the world; Therefore, sanctifie them with thy Truth, thy word is Truth: And for their sakes* (saith he) *I sanctifie my self.* This is (as it were) the making up of the Reason, and the meaning of it is this; saith Christ, *Herein doth thy design come to its period, and perfection, even in the Sanctification of my Members. Herein thy design* (Oh Father) *is come to the birth, and is brought forth;* for while this designe work only in my person, it is not at its term and period, till it come to work in their persons; for I am but (as it were) an *intermediate forme and person,*



son, in whom thou dost discover thy self for the present, with relation to the like discovery in them, through the Spirit, afterwards; And therefore (saith he) *For their sakes I sanctifie myself, that &c.* As who should say; If it were not in relation to them, there should be no such thing as my dying, and suffering, and rising againe; It is but in relation to their Sanctification, that the same glory may work in them in the Spirit, conformable to this pattern of mine in the flesh. And thus you have the meaning of the words; *For their sakes I sanctifie myself, &c.*

That which I shall insist upon at this time, is the last word of the Text, *Through thy Truth*: So that the Observation that I would ground thereupon, is this.

That that Glory of the Father, which works in the body of Christ, the Saints, is the Truth of that same Image that did appear in the head of that body, Christ *Jesus*.

It is called an Image, in 2 Cor. 3. ult.

# We all, as in a Glasse, behold the glory of the Lord; ( there it is equivalently called an Image; for your face in a glasse, is but an Image of your face; ) but it follows more expressely : And are changed into the same Image from glory to glory.

But still I desire you to carry that along, That a Beleevers crucifying is not a fleshy crucifying, as Christs was, but his *Old man* is crucified by spirituall discoveries. This is the Truth, and the other is but the form.

Now I must explain my selfe here: You will askeme, *Whether that same work of God, that is wrought in the hearts of Beleevers, be their eternall life, their happinesse and salvation? Whether that be their Righteousnesse; for there is a great prejudice against Doctrins of this kinde; as if we did take away from Christ, and give to that work of God within us, that honour that is due to Jesus Christ.*

# I conceive that neither the Actions  
wer. of

of God in Christ, ( I mean of Christs dying and rising ) nor the like Actions of the Spirit in us, conforming us unto Christ, are our salvation, or eternall life, but the making out of eternall life ; they are only the Manifestation of that grace that was given us before the world began. If you ask me then, *what is our happinesse and our life*; I conceive that God alone is our happiness, God in union with us. Mark it ; not only God loving us, for love is but an expreffion to us. Love is a sweet thing among the creatures, and we know what love is from one to another; but the Love of God to us, is the making out of a kinde of spirituall Union that is between God & a Beleever; So that to say, that the love of God placed upon us, is our happinesse, is too weak, and too low an expreffion : but this is our happinesse that we are in God, and in *Jesus Christ*; and that the Father and the Son is in us, and is our Righteousnesse and our strength in Union with


us; This is our happinesse and eternall Life.

Now I say, all the Dispensations of God are but to make out these things unto us. Give me leave to illustrate it to you, by going a little about. This was our Lot and Portion, from the beginning ; God was our Portion, and God did maintaine our Lot, as *Psa.* 16. God was in Union with the Creature: This was in the beginning of the Creation, and this was in the Person of Christ Jesus, as an earnest of the whole; but this same Union, and this great happinesse, that the creature might be sensible of it, and that it might come home with the greater advantage, (as it were) and we might have the more lively taste of it; therefore did God ordaine all those intervening administrations : therefore he makes the first *Adam* as a figure of Christ, and therefore he bestows but a little grace on *Adam*, or makes him mutable that he might fall, that the love of the Father might  
be

bee the more manifested to us, which we could never have seen, nor admired so much, if we had not been thus led about unto it. And this is the end of Christ in the flesh, and *Christ* in the *spirit*; And so I shall come to shew you the difference between Christ in the flesh, and Christ in the Saints; for if we give glory to any other then unto Christ, we shoot besides the mark; we give it to Christ still; but there is *Christ* in the flesh, and *Christ* in the Spirit; both these agree to make out the Father; & here is the difference of that work of God within us, from that work of God in *Christ*. The latter is the truth of the former; *Sanctifie them through thy Truth*, that is, do thou act those things really in them, which are done in a figure for them upon me: There is the Truth. I desire to cleare up this to you by some familiar experience.

You know that Jesus Christ is said to dye for our sins, and rise againe for our *justification*. Here is now Christ in

# the flesh; here is his Ministration. Why now, hereupon salvation is preached unto men, and it is told, that God is reconciled, for he hath sent his *Son*. There is nothing to be done; Justice is satisfied; God is reconciled; he would not else have slain his *Fatlings*, and made a feast for us. Therefore beleeve: Here is the outward dispensation; But now a poor soul, notwithstanding all this, lies under the guilt and weight of sin; and such a grievous sin comes to his mind, and not onely one, but multitudes of sins lye upon him; whereby he cannot beleeve or take comfort in these glad tydings. Doe yee not see that there is need of another Ministration? is there not need of the *Law of the Spirit of life in Christ Jesus*, as well as a Proposition of the Gospell? You come and shew a poor soule the Proposition of the Gospell; *That whosoever beleeueth in Christ Jesus shall have eternall life, &c.* And God so loved the World, that he gave his only begotten Son, that whosoever belee-  
veth

*with in him shall have eternall life. Yet all this while the poor soul lies dead, till not only the Letter, but the Spirit of the Gospel comes and appears to him: Till Christ appears, not only in the first Court, that is his own flesh, or the Letter of the Gospel; but in the inmost place of all, that is, in this mans conscience; for we may allude to that place, Heb. 9.24. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us.* 

Pray marke it; Jesus Christ did not suffer in Heaven, but without the gate; he suffered in the world, but he is entred into Heaven. These words are spoken figuratively; its true, he went up visibly, to his Disciples, into Heaven, (that is) a place remote from their sight, a Cloud received him out of their sight. The true Heaven (and that Heaven where Christ doth appear to the comfort and reliefe of a  
poor

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 poor soul) is the conscience of a poore sinner, and that is called Heaven, because as Heaven is the place of God, so is the heart of man; the heart of man is the place of God. He is said to be the searcher of the heart; he sits there, & wounds, & heals there; there is Gods true place. It is not in the understanding of a man, in the notions there, but it is in the heart of a man, thither it is that Jesus Christ is gone. Christ in the Spirit is in the hearts of his people, that is Christs place, for that is the Fathers place, for he is in the Father, and he goes to the Father; as it is said, *touch me not, for I am not yet ascended to my Father.*
H

Now you know that the Father, though he be without us, he is within us: he can neither be said to be without us or within us, inclusively nor exclusively, for he fills all things, and is comprehended in nothing. So Jesus Christ is within us; the Father is in the hearts of men, and so is Christ, and that



that is the Heaven where he appears now; for doe but consider this, that which follows in the 25. *vers.* Pray mark it. Now once in the end of the world hath he appeared to put away sin. That which is rendred, the end of the world, may be translated, the end of the age, or the end of the Administration. That which I note from thence, is this; that Christs sufferings put an end to one world, that world was at an end when Christ had suffered, that is, God had dispatcht the outward discoveries of salvation, and now he would discover it within us; now all that was to be done by him, was within us. Hee went into the holy place, he went into Heaven, now to appear in the presence of God for us; and there it is that Jesus Christ speaks a word for a poor soul: There it is that Jesus Christ sits, as King, in our conscience. Christ may offer himselfe long enough in the Letter, in the History of the Gospel; but if he appear  
not

not in the Spirit, and sit in our consciences to quiet them, wee shall never have any true understanding of the word aright. Christ sets us free by making us Sons, & the Son abideth in the house for ever. Pray mark it; unless we be made Sons, we cannot abide in the house for ever; we do not abide in the house for ever, by having an eternall title by Christ, but by a reall Sonship within us : That same which makes Christ a Son makes us Sons; and so you have it cleared unto by that instance, that this is the truth; and the other, in comparison of this, is but the form, but the representation or image, but the Emblem of this Truth; and so what is it unto us in matter of Sanctification, to say, Christ hath taken hold of our nature, and purified it, and separated it, and sanctified it : what is this to the sanctifying us, if our persons be not taken into that same Union, and be not sanctified with the same Spirit that Christ is.

Now

Now for this Reason, I shall desire you to looke within your selves; and I make no question, but if you doe wait upon God without prejudiced spirits, he will clear this truth to you.

Reason

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If so be it might be no offence, I should give you my own experience for the confirmation of this point, (for we can speake nothing, but what wee have heard, and what wee have seen:) Now I must confesse, and professe unto you, that God hath made reall this truth unto me, not by study, not by notion, not by outward discovery, but by an inward experiment: for this I have found, and I trust more have found it besides my selfe, (though it may be they cannot tell what to call those things that worke within them, nor how to expresse it, (it may be) but this I have found, that all outward administrations hath been weake, and unable to produce those fruits and effects which the Scripture makes mention of: it hath

hath been as the Law; *What the Law could not doe, in that it was weake, &c.* And look into your selves, whether you have not *found* it so in your selves, that you have had some corruption that hath troubled you: Some masterfull lust you would be glad to get the victory over, and ye would account him a Messenger, one among a thousand, that could shew you how to effect your desires.

I am sure, it hath been so with me; and when I have seene such words as these in the Scripture; *Sin shall not have Dominion over you, for ye are not under the Law but under Grace.*

I have considered with my self, and have done as I have been directed to doe, and I have told my selfe thou art under grace, and I have pleaded this to God, Lord I am under grace, I am under the Gospel, and why should sin have dominion over me: and thereupon I have studied the promises, because 'tis said; *There are given to us exceeding*

ceeding great and precious promises, that by them, we might be made partakers of the divine nature. H

I have looked upon *Jesus Christ* dying for me, because the Scripture saith, *The love of Christ constraines us*, &c. When all this while I have been like *Siferas* Mother, wandring in my selfe, why doe his Chariot wheels stay &c? Why am I not set free from my lusts? Is the Gospel a broken Reed? Doth it tell us things that wee must make up by imaginagion, rather then feel the reall operation, and experiment of them within us?

The last Scripture I was much exercised in, in relation to these things, was this, in the Epistle of *John*; *He that abideth in him sinneth not*. H

Hereupon I inquired what this is, to abide in *Christ*, and sought to make it out to my selfe by my own Reason, and to finde it out by the Letter of the Scripture, and all the account I could give of it, did relate to the Creatures action :

action: I thought we must be still commanding our selves, and putting our selves on to abide in Christ; and wee must call upon one another to abide in Christ. And thus was I exercised in a carnall toile and perplexity, and never could see my desires all this while. I could not finde my corruptions slain by all these means, till God was pleased to hold forth this discovery to me, which I doe now desire to hold forth to you, *viz.* that it is not the flesh of these things, it is not the historicall knowledge of these things, it is not *the saying* you are under grace; it is not being under the forme of the Gospel that can change your hearts, set you free from sin; but it is the Spirit, that, when he comes, doth chase away all clouds, as the Son on the earth. It is Christ in the Spirit, who is the truth within you, represented by that History without you; and yet all these things are the making out of God to you; they are not your happiness,

ness, or your life; for our happiness lies not in any action, be it in the greatest action; not in the *mortification* of sin, nor in *vivification*, but our life lies in Union, that hidden principle within, that is God. And if ever you would have this Union, and that which is your hope made out to you, and would have the enjoyment of it in this life, you must wait upon that Jesus that came downe from the Fathers Bosom, and lived in the flesh; I say, you must wait upon him, to come and live in your spirits, not onely to bring you forth in the participation of his nature, but to fill you with the fulnes of God; for so we have warrant to expect, that you may be filled with all the fulnes of God. Now this the Lord shew you to be a truth: there is a two-fold truth; there is a *mediate truth*, & an *ultimate truth*; there is a truth manifesting, & a Truth manifested: Now the Truth manifested, is Union; *That they all may be one as we are one*. This is the

Truth that God would manifest to us by these things; by coming to us in the flesh of Christ, and in the Spirit.

The Truth manifesting, is the Appearance of Christ in the Spirit, suitable and conformable to that outward Appearance of Christ in the flesh, without us, for our sakes: you will never have the Love of God, and your Union with God, manifested to you, unlesse it be manifested to you by the Spirit; except God worke the same workes in you, that he wrought in Christ. And thus I have discharged my selfe of this same Testimony.

Quest.

There are but two or three things that I shall speake by way of Use; and the first is this.

Consider that which our Saviour speakes, *John 16. 5.* saith he there; *It is expedient for you that I should go away; & pray mark it here.* These times from Christs departure, are the times of the Spirit.

Answer.

And pray marke that in the first place;



place; the Spirit is the power of the fleshly administration; he is the power within us, of that fleshly administration without us. The Spirit is often called power, *in the Demonstration of the Spirit and Power.*

2. Observe this, that there is but one Administration upon the world at a time; there is but one Administration upon a Person at a time: So <sup>2<sup>nd</sup> Epistle</sup> that, if you be under that Administration <sup>of the Spirit</sup>, you are past from under the fleshly Administration. This is cleare from hence, that Christ saith: *It is expedient for you that I go away, for except I goe away, the Comforter will not come.* A seed of corne doth not grow up in the eare or the blade, except it dye in its owne first forme; and so it is here. #

That which I would inferre from hence, is this; That you must go quite through the fleshly Administration, before you can come under the spirituall Administration. You must see

the Originall of the Administration, and the end of it, that is the Father; the Father sent the Son, and he sent the Son to reveale the Father: And it is not in the Death of Christ you are to see it; it is not in the Resurrection of Christ you are to see it. He brings you to the sight of this, by the power of these things working within you.

And to confirme this to you, I desire you to consider; That when the Scripture speakes of Christ; and when Christ himselfe speakes to the Father, you shall finde that the Dialect is exceeding different: When Christ speaks to the Father, look into the 17 of *John*, *And now, saith he; I am no more in the world, but they are in the world; keepe through thine owne name, those whom thou hast given me.*

When the Scripture speakes of Christ to men, it saith; *That God hath given him power over all flesh, that hee should give life to whomsoever hee will.* And so the Scripture exalts Christ;  
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But when Christ speakes to the Father, he doth quite divest himselfe, and saith, *Father I have kept them through thy name, I have manifested thy name unto them.* verse. 6. Marke ye, Christ had made this discovery to them, that all the power he had, was of the Father: *And now*, saith he, *Father, I come to thee, keepe them through thy name.* It was before, by Gods name, that Christ kept them, but now it breakes forth more clearly, that it was through the Fathers name; and so I conceive that this is a kinde of resignation of the Kingdome to the Father. It is true, the Administration was to go over and over againe, that is, Believers are first trained up under a legall Administration, and trained up under an Administration of Christ in the flesh, before they come to the Administration of Christ in the Spirit; but as Christ himself, when he is going out of the world, saith; *I have done all that I came to doe:* So after a time, Christ leades us from

a knowing of him after the flesh, as representing things to us, that know him within us, as a quickning Spirit. Consider how much it concerns you, not to shut your eyes against this, but examine it, and try it, because the truth is, you will make slow advance till you are past through the fleshly Administration, and are under the Spirit. Looke into the 28. Isa. 9. *Whom shall he teach knowledge, and whom shall he make to understand Doctrine, them that are weaned from the milke, and drawne from the breasts.*

Pray marke it, There is a question, and there is an answer; *Whom shall hee teach knowledge, and whom shall he make to understand doctrine* there's the question: The answer is, *them that are weaned from the milke, &c.*

This same milke, and these same breasts are the weaknesse of God, and the foolishnesse of God, whereby hee had made out himselfe to us according to our infirmity; they are the fleshly  
Appear-

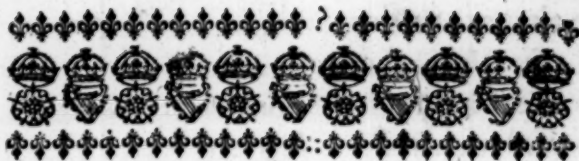
Appearance and Discoveries of God; these are the breasts, and this is the the milke: and till we have proceeded further, we are in the flesh: my meaning is, we are but weake, low and carnall Christians: And as you will count it a shame for an old man to lye sucking at the dugges, so you are in an uncomely posture to be alwayes sucking the breast, and alwayes under rudiments, and to know no more of God then he holds forth in an Image without you. This is not your interest to rest here; and therefore I beseech you to waite upon God, for the humble he will teach in his way. And although I have met with some objection against these truths, and more may be raised from the Scripture that may seeme to make against them, yet they are made cleare to me; therefore waite upon God to cleare them up to you. If this be taken from me, I professe I know no hope that I have of my calling; for what is our hope, but the hope of the

high calling? God calls us to fellowship with himselfe, and hath manifested this by his Sonne. Weigh these things in the Ballance, and consider that Christ comes in Clouds, and not in cleare Discoveries at the first; the Lord give you understanding in all things.

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THE  
Dying and the Living  
CHRISTIAN.

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ROM. 14. 8.

*For whether wee live wee live unto the  
Lord, and whether wee dye, wee dye un-  
to the Lord.*



ERE is the *Unity* of Be-  
lievers in their *princi-  
ple*, and the *Destruction*  
of Believers in their  
*Formes*. All Christians,  
in what forme soever, whether they  
be *bond* or *free*, it is *to the Lord*, there's  
their *Unity*; but there are *bond*, and  
there are *free*; there are *Jewes*; those  
that

that are under the *Law*; and there are *Gentiles*, those that are *without Law*; there are such as doe *live* to the *Law*, and such as doe *dye* to the *Law*; this is their *Distinction*.

*Doct.*

I have already observed this point unto you.

That God is in *all formes*, not onely in *distinct* forms, but in *opposite* forms: *Whether we live we live unto the Lord, or whether we dye, we dye unto the Lord. He that regardeth a day, and he that regardeth not a day, the Lord is in the light, and in the principles of the one as well as of the other. The Lord is guide and leader of him that observes a day, and of him that observes not a day. This seemes to be a contradiction, a Paradox; God is but one, the Truth is but one; Tis true, but there are severall steps and degrees of this Truth: Wee shall never come to be all one, and the Name of the Lord will never be one among us, untill God is come forth in his most spirituall appearance, and untill he*

*Ob,  
Sol,*



he hath brought us *all to acknowledge that* appearance; but in order to Gods making out himselfe in his spirituall appearance, in his naked discovery, & with an open face, he doth manifest himselfe in *forms*, and under vails; and he doth put off one forme after another; put off a more grosse, and put on a more fine; put off a more thick, and put on a more thin, and spirituall, and subtill vaile. God is *in all* formes, but *comprehended of no* forme; if he were comprehended in any, then he would not be in a diversity of formes: Theres a great mistake of Christians; and this same darke principle, is that which makes us to clash one against another: We know not the mind nor the manner of the Lord; we thinke if he be in our forme, he can be in no other forme: God is in a variety of formes and appearances, that so, *no flesh may glory in his presence.*

God will not be tyed to one forme alwayes, for then that would bee  
lookt

lookt upon as *more then a form.*

I have already gone through three things in the handling of this point, which for the help of your memories, I will onely name to you; the *expounding* of it, the *bounding* of it, and the *grounding* of it.

For the bounding of it, th it is the only thing I shall now remember you of. Is God in all forms? Then every superstitious wretch will take sanctuary here. I answer thus far; That whatsoever form any man doth *conscientiously* take up, that is a form of *Scripture cognizance*, and doth walk in it *to the Lord*, being perswaded it is the Lords mind; He hath acceptance with the Lord: For this is the bound the Holy Ghost sets in the Text; He that regards a day regards it to the Lord. Is a man sincere in what he doth? Doth he it to the Lord? Doth he take it up because he thinks it is the Lords mind? And doth he serve the Lord and not any lust? Not a lust of honor, and the applause

plause of men? Or the profit and commodity of this world? or the preferment of the time? Why, if he doth it to the Lord, *who art thou that judgest him?* The Scriptures hold forth unto us severall forms (as God hath put on severall forms in his appearance to his people, and the Scriptures are the records of all these) and direct us unto them. Now, whosoever in the sincerity of his heart, takes up any of these, and walks in them as unto the Lord, he is accepted of him.

Now the use I made of this shal not be repeated; but there is one Use more behind. I exhorted you the last time, that you should hold it forth, that you do observe al your forms unto the Lord, and every one bring forth his proper fruit; whether you be in forms, or whetheryou be above forms: Thus the holy and happy man is described in the first *Psalme*; *He brings forth his (own) fruit in his season.* Look what *season* and *administration* you are

are under, see you bring forth your proper fruit: Those that are in forms, see that your formes be *advantage ground* to rise up to the *Spirit*; Those that be above forms, let them bring down the glory of God, and the Spirit, upon all forms wherein they converse with men; and as God hath brought them forth in the Spirit, so let them *bring forth every action* and form wherein they walk in the *Spirit*.

Use.

But the main Use which I intended, and that for which I did in a maine part pitch upon these words, is, to reconcile Beleevers in their different walkings and administrations: Indeed it is sad, that there should be any falling out, that there should be any difference, as Reconciliation doth import; *Let there be no strife among you, for you are brethren.* Let us not judge one another, as the Apostle saith here, Let not him that eateth, despise him that eateth not. If so be that Christians doe not judge themselves in their formes; why

why should we judge them? And if so be that we do not judge one another, why should we think that we are judged one of another; for there's the quarrell many times. Such a man cannot walk in a different form from me, but I think presently he condemns me, and accounts me fleshly and carnall: It is a sign that thou judgest thy brother in his form, that dost think that he judgeth thee in thy form; For *such as we are our selves, such we judge others to be;* Let us not judge one another, for God hath received him that eateth, and God hath received him that eateth not. Where is the unity of the Spirit, that the Apostle speaks of, *Ephes. 4.* Is there no unity, but where there is uniformity? Because we have not still one form, have we not therefore one Father, one Lord, one Baptism, or one common condition of suffering? Doth not the world hate you, if you be Saints? And doth it not hate them also that walk in another form, if they be

be Saints? Let us not judge one another; the strangeness that is among Christians, because of forms, is sad to behold; How we are loosened one from another, and how we are lost one to another; if we once strike out of that path wherein we have walked one with another; Is not this a denying, a crucifying of the Lord of glory? Is not this a disowning of Christ in one another? *Is not this a knowing one another after the flesh?* If you doe good to them that doe good to you, what reward have you? Do not even the *Publicans* the same? So if you love them, that are in the same form with you, what thank is it? Every man loves him that will say as he says, and that will build up that which he builds up. The Apostle saith, That he that offends against a weak brother, sins against Christ: & is it not so? He that judgeth his brother, doth he not judge the Lord in his brother? He that judgeth his brother by a form, that overlooks the appearance

rance of the Lord in his brother, and sees his deficiency in such a form; why doth he not now subject the Spirit (as it were,) and subject the divine excellency of Christians and Saints, to fleshly evidences and tryals? It must make out it self in this fleshly forme and appearance, or else there is nothing of God nothing of the Spirit.

The Reason why we agree not in severall forms, is not because the forms differ, but the fault is in our hearts. God gathers up all forms, and imbraces them in love, and it is because we looke not upon our brethren in their severall forms, in the *Spirit of God*, and of Christ, that we do not embrace them too. The Devill catches away the *spirituall Image and Appearance* that is under every form, wherein all forms agree, and he fixes our eye upon the very outward form wherein the difference consists; and so nourishes strife and discord among brethren.

That which the Apostle said of the

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Law, the *end is glorious*; the end of *Moses Administration* was glorious: I may assume here, the *true Jace*, the true Image, and the true and spirituall Appearance in and under *every forme* is glorious, it is *God*, and it is *one* and the same, but the outward figure doth differ. He that hath the Spirit of God, and in that Spirit lookes upon all formes, he embraces them all, he reconciles all, he walkes with all, with Jew, with men under the Law, with men without Law, and doth not stumble, nor is an offence.

All Saints are *one body*. Now as in the body there are severall members, and each member differs as in a figure; so in usefulness too, yet are all usefull in their places: So it is in the severall attainments and administrations that Saints are under; each doth differ from other in spirituallity, and power, and glory. The Scriptures are a *Record* and Register of all those severall administrations that God hath brought



brought his people under; of all the severall formes in which God hath appeared to them; and the Scripture beares witnesse to every of these, and there is none of these but were usefull in their time, in their order and place, and the one doth *leade* unto the other in a way of *ascending* still; and as the hand cannot say unto the foot, I have no need of thee; so neither can the highest administration say to the lowest administration, I have no need of thee; for there are still those that are benefitted by the lowest administration, as well as there are some that are raised up to the highest administration. The *Nurse* in a family (where there are children) is usefull in her place, as well as the *Steward* of the house, that lookes to all the estate. *Milk* is usefull to babes, as well as *strong meat* to men: Therefore, as the members of the body doe all of them doe their office in their severall places, without *disputing* and murmuring: (The hand saith not,

because I am not the head, therefore I am not of the body; nor the foot, because I am not the eye to see the way, therefore I will not carry on the body in the way;) So should it be in the body of Christ. Let us every one in that station and calling wherein we are set in the body, minister to the Lord; whether as Nurses to give the children, or whether as Stewards to provide meat for strong men: If we had a right understanding of things, there would not be these breaches among us, because we walke not all in the same way, are not all in the same *form*. It is the *beauty* of the body to have *variety* of parts; The *manifold* wisdom of God is seene in it, his word is *purified seven times*, and he brings forth the same truths in more spirituall and higher appearances, and higher, and higher yet; the same word is fulfilled *over & over*. They that are yet in the low boughs, may come to the top bough; But here's the Resolution of all; Those  
that

that are yet below, being not able to comprehend that which is *above them*, that which is more capacious then themselves, they cannot bear witnesse to it, nay, they cannot *bear* with it. But still take this for a certaine truth, the *higher* you goe, and the more God drawes you up, the more able you will be to *comprehend* and reconcile all under-appearances, and all lower administrations, and to discern them all in the *Unity of the Spirit*, and of the appearance and breaking forth of God. But so much shall serve for that Use and that Point.

Now I come to the next Point, and that's the difference betweene men in their formes, or rather the *amount* of their difference, or what it amounts to: Some are living Christians, and some are dying Christians; We have it in these words, *Whether we live, or whether we dye.*

Who is hee that *dyes*? It is hee that is in *bondage* to outward ob-

servances, that depends upon *fleshly* formes.

Who is he that *lives*? Why, it is he that is *free*. You know, yee often meet with these distinctions in Scripture, *Circumcision* and *uncircumcision*, *Jew* and *Gentile*, *bond* and *free*, *quicke* and *dead*.

Liberty is the next thing to life, What good doth a mans life doe him, if he be not a free man? (I mean spirituall Liberty, or Liberty in the Spirit) and Bondage it is next to death. But upon other Considerations, it is here called living and dying.

Ob. But it may be said, is not the Text abused to interpret it thus *allegorically*, or to make a *Metaphor* of it? should it not be taken literally?

*Whether we live, (that is in the body) we live unto the Lord, or whether we dye, (that is, goe out of this body) we dye unto the Lord.*

Ans. I. I answer, besides, that such an interpretation is to make the Apostle here speak

speake *impertinently*, as being quite from the businesse he hath in hand: You shall finde also it is *croffe* to the Letter of the Scripture; for that is not death that men call death, and that is not life that men call life; For *God is the God of the living and not of the dead*; in that sense, *Abraham* is *alive*, though dead. The Scripture calls not them dead, nor God the God of the dead, in that sense, but the living, and *all things live to God*.

Againe, he saith not, they *dye in the Lord*, though that be to be taken spiritually, but they *dye to the Lord*. And if you aske, why should they be called dying Christians, dying Saints? The Apostle will tell you, when he saith, *To be carnally minded is death*, Rom. 8. 6. That which is translated carnally minded, signifies to *favour carnally*; to favour *God* and our *life* carnally, this is death; but he that is in bondage to formes, favours God and life carnally, *ergo* it is death, and he is a dying man.

That he savours carnally, appeares from hence; That he doth relish better, and savour more the *weaknesse* of God in an *Ordinance*, then the *strength*, and excellency, and glory of God in the *Spirit*, and in his owne *proper* appearance. He is more taken, his heart goes out more after the sight of God in *flesh*, then to see him in *Spirit*; is not this to savour life carnally? For to thinke that a mans life is bound up in any forme, or in flesh, is it not a carnall savour? And yet doe not many Christians doe so? Do not they think that *God and an Ordinance* doe nourish, and feed, and administer strength to you, but not God without an *Ordinance*. The Apostle saith, *We have this treasure in earthen vessels*. Now if a man counts not this to be treasure except it be in an earthen vessell, is not this carnall? It is true, while we doe receive God in any forme, it is mercy, but to say, God *cannot* be meat or nourishment without a forme, this is to savour

vour our life carnally. How many Christians are troubled and assaulted with doubts, concerning their good estate, that have a load lying upon them, and clouds of darknesse before them; that hanker after an Ordinance to come and dispell these Clouds! O if I could receive such an Ordinance, a Sacrament in such a manner; This (they think) would solve all objections, and give them full assurance: when as, they have God, they have his Promises; *The word is nigh thee*, saith the Apostle in this Epistle, *Cap. 10. even in thy heart*. But behold, except this God will come to them in flesh, they can make nouse of him; they cannot see how God should do it in Spirit without a form; this is to favour life carnally, therefore they *linger* in their desertions and temptations, & are not help't out of them, because they stay for God to come to them in such a way, and see no salvation for them in *himself*, for then they would depend upon him.

Agreeable to this Scripture is another, viz. *Rom. 8.* *If we live after the flesh we shall dye.* Now there are many sorts of flesh, saith the Apostle; *There is one kinde of flesh of men, another of beasts, another of birds, another of fishes.* There is flesh of fishes, that will carry a man *swimmingly* in the Spirit; and there is flesh of birds, that will *soar aloft* like the Spirit; there is *high-raised flesh*; but if we live *after the motion* or principle of any thing *below God*, we live after the flesh. Yea if we live after the motion of *Graces* themselves, not resolving our graces into God, we live after the flesh. If the *sparkling and turning* of our graces themselves be the wine, that doth cheare and refresh us; yea, the flesh of Christ, if we sticke in that vaile, (and stand not in the naked Spirit of Christ, before God, passing through Christs flesh, both in him, and in our selves, as he hath past through it,) wee are not yet past out of the flesh.



I say not, that they *that have the use* of formes are dying Christians; but they *that depend* upon them, they that cannot have life from God, unlesse he present himselfe to them in the flesh, are dying Christians.

The second Reason; *They that fall short of God are in a dying condition,* but those whose life is bound up in any forme, they fall short of God. He that attaines not God, loses the Race; He that attaines not the prize of *the high calling of God in Christ Jesus*, loses the Race, and he dyes. He that is in bondage to outward observances, and depends upon them, falls short of God, that is, of the *glory* of God; He hath God under a *vaile* in his forme, but not God in his glory; He sees God veiled, not his *open face*, not as *he is*, He heares of God in a *Parable*, he sees him not *plainly*; even the flesh of Christ is a vaile, and till we are past through that (through the Mediatorship, and through the fleshly state in our selves,) we

Ans. 2.

we appear not in the open presence of God.

*Ans. 3.* *The end of forms is death.* The end of Christs *fleshly* state and appearance was death; either we must lye and die *in form* ( I mean not eternally,) or we must dye *to form*.

There's no coming to a higher state but by dying to the former state, Christ was *Crucified in the flesh*, before *Justified in the Spirit*; *He that endures to the end shall be saved*: He that passes through all things, forgets, and dyes to *imperfect* discoveries, to *fleshly* appearances, (let them never be such *spirituall* flesh,) he only is in the way of this salvation here meant.

The *fleshly* form ( as it is in Saints ) hath in it the *seed* and principle of the *spirituall* appearance, and genders it by dying; *God that commanded light to shine out of darknesse, &c.* God brings forth glory to his people by *affliction*, *tribulation* and dying. Their comforts go away in the *flesh*, ere they come in the  
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the Spirit. while the flesh *lasts* upon them, the Spirit is not *broken forth*. While the form or fleshly appearance is any thing to us, and we promise our selves any thing from it, God is not *all in all*; while God is not all in all, our comforts are not brought forth in the Spirit; and so are not made *perfect*. H

In all fleshly appearances there is *Enmity* to God, therefore God is *Enmity* to them. This *Enmity* is discovered in the disputes that we have about faith; *Whether it justify as a Condition, or as an Instrument* only; and about the Spirit, whether the Spirit be in us by *presence* or by *influence* only, which are mists that arise out of the bottomlesse pit, and argue, God is not all in all there, and so that soul is not perfected. H

The Scripture in 1 Zeph. 2. &c. parallels the dispensation Christians are under, *I will utterly consume all things, from off the Land, saith the Lord. I will consume*

*consume man and beast; I will consume the fowls of the Heaven, and the fishes of the Sea, and the stumbling blocks with the wicked, and I will cut off man, &c. and v. 4. I will stretch my hand upon the Inhabitants of Jerusalem, &c. (upon Professors;) And I will cut off (ver. 5.) them that worship, and sweare by the Lord and Malcham. This is the condition of our times, light is broken in upon us, and we see that Ordinances are nothing without the Lord; every one will confesse that; that the Letter is a dead Letter without the Spirit, and the Ordinances are meere formes without Gods Appearance in them; and therefore our designe is to couple the Lord and Ordinances together, and we cannot endure to heare of the parting of them: Swear by the Lord and by Malcham; even as you see men now adayes doe; so we may have but Ordinances, we are well: This is that which I was speaking of before, that we doe promise our selves something from the*  
*fleshly*

fleshly forme and appearance, and so like the *Israelites*, we are *hankering* after the *flesh-pots* of *Ægypt*; though they had as good meate in the *Wildernesse*, yet the *flesh-pots* ran in their mindes. So, though God offer himselfe, and though Christians tell you (for what they tell you, God tels you,) they tell you they cannot *finde* God in such and such formes, but finde him *abundantly* good in the Spirit, and they finde that he *recompences* the want of all formes in the *Spirit*; though he be gone out of the *Temple*, yet they finde him in their hearts; they presse you to waite till God appeare to you in the Spirit: Oh (say you) I can never believe it; that God should doe it *without* an Ordinance, or that God should strengthen you without an Ordinance. God (thinke you) *with* an Ordinance can strengthen me, and deliver me, and save me out of temptation, not otherwise: this is to say, that the Ordinance or fleshly form, doth *adde* something

thing to God. If you will confesse God to be all *in* an Ordinance, you must confesse him to be all *without* an Ordinance, to be sufficient of himself.

I desire not to be mistaken; I do not judge those that *find* God in Ordinances and outward formes, Let them wait upon God, and let them receive and partake of the benefit of the Ordinance, and let them blesse God for it, and be faithfull to their own principles, and let them be sweet to others; but when we do find God in a form, and in an Ordinance, to say, he is not to be found and enjoyed any other way, this is not a right Spirit. Nay, when we find not God in an Ordinance, yet we will keep to it, as if God were not to be enjoyed any other way. This is the greatest *unreasonableness* that can be, to put no worse a name upon it.

Now I have done with the Reason of the point.

I should shew now who are the *living*

*ving* Christians, and how they are in a more living condition that are free from the bondage of outward observances, that do not depend upon any fleshly appearance or administration, but see a *fulnesse* and sufficiency of God in the *Spirit*, and enjoy the same; *H* for else, for men to have a notion and principle of it, and not to enjoy God in the Spirit; they may come from a sad outward Religion and forms to no Religion, nay, to Atheism; and God will *judge* the *free* as well as the *bond*. They may be free from Ordinances, and yet may be as fleshly to God, as if they were under the Jewish observances.

But the Use that I would make of what hath been delivered, is first a Use of Admonition unto those that are still in forms; and secondly, a word of Instruction to us all.

1. It is for *Admonition* to those that are in formes; We say not, that the Lord is not within you, nor that

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which you doe, you doe not to the Lord; but the holy Ghost saith of you, you are dying Christians. While thou canst only see God in a fleshly Image and representation, thou art in a dying condition: It is a signe thou seest not God in his glorious and spirituall appearance; for if thou didst, thou wouldst say as they in the Mount at Christs transfiguration; *Oh it is good for us to be here:* Let us look no more for God in forms, and fleshly administrations; at least, you would not desire to have your *portion* in fleshly Representations; (not but that, that man who hath God broken forth in him, in spirit and power; may suffer others in those forms, and not lose his owne enjoyments;) You are Christs, and you are Christians, but you are in a fleshly and dying estate, & you may be shrewly put to it, that do depend upon a forme & fleshly administration: When it cannot be had, what wilt thou doe? Thy case is much as a  
mans



mans that is kept up by *Cordials*, and by means that the Physitian uses to him, and not to be compared with him that is in a way of recovery, that is past the danger of his disease, in whom nature is growing strong, and is overcoming the malignity of the disease by little and little. When the other wants the Physitian, it is as much as his life is worth; and the Cordiall, if it belong a fetching, the man begins to faint; he hath not his strength within him, but without in Cordials; so is the case between him that lives upon Ordinances, and him that lives upon Christ in the Spirit. Christ is never *in a journey*, or to fetch a great way off; therefore I say, you are in a dying condition that depend upon forms.

2. Use is of *Instruction*, to give us light in what the Lord is now doing, and in the consequence thereof.

You have heard that Formes can-

*not dispense to us the spirituall Discoveries of God, but by their going away in themselves; God hath sent out the Spirit of Elijah among us, God is contenting with flesh; God is come into his Temple, to sit there as a Refiners fire, and he is bringing down all our forms; But how? He is destroying them in the flesh, that he may give us them again in the Spirit.*

*This is that account upon which we may converse together, and speak together in forms; yet, not in the oldnesse of the Letter, but in the newnesse of the Spirit; not accounting the form any thing; Ministers not reckoning themselves to be anointed above their fellowes, and so making themselves, Lords over Gods heritage. No, it was only Christ Jesus was anointed above his fellows, in that Administration, wherein he was to be of publique use to the body, but the anointing runs down from the head to the skirts of his garment, &c. The anointing is upon*

upon you all Christians; it is the divine appearance within us anoints us above the world. The Lord hath a quarrell with all flesh, and we shall hear God speaking *in one another* more purely; he will turn to us a *pure language*, when he hath made us a *poor people*. Poverty and Purenesse shall go together. H

And then we will go no more forth to *Malcham*; when God hath *silenced*, and stopt the mouth of all *flesh*, and *he alone is exalted*; then he will give you *Judges, as at the first, and Counsellors, as at the beginning*; and we shall all know the Lord, and be able to speak to one another, as at the beginning.

Think not your Religion will not be, if the *flesh* of it be destroyed; we shall know it more in the *Spirit*, and see the *anointing* discovering it selfe upon the *Body* of Christ.



THE  
Dying and the Living  
CHRISTIAN.

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ROM. 14. 8.

*For whether wee live, wee live unto the  
Lord, and whether we dye, we dye un-  
to the Lord.*

**S**uch is the nature of man,  
such our darnessse and  
blindnesse, such our un-  
acquaintednesse with  
spirituall things, that we  
are even shie, and startle at that, that  
is our greatest interest.

The Disciples, when Jesus Christ  
came walking unto them on the Sea,  
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after he had been a while absent from them, took him for a *Spirit*, and cryed out for fear. Jesus Christ, the Lord, that Spirit, that quickning Spirit; He hath been absent from us a while; namely, during the Apostacy, during the rain of Antichrist, and he is now visiting us, and is coming to us in his own appearance: (*When Christ who is our life shall appear; When we shall breake forth under the Vail :*) Now we know him not, and are exceedingly afraid; yea, we cry out for fear, we cry out of *Destroying Religion*, pulling down *Ordinances*. This is the very case in the Text here. There were some in the Apostles daies, that were still in the flesh, I mean, that were in that grosse flesh, that were under that same thick Vail of the *Jewish Pædago*y, and they were offended at others, from whom *God* had taken that *vail*, & that did not *walk* in those *observances*: they did judg them; very like they judged them to be *irreligious men*; what not

*a day, that God himselfe hath instituted? Not observe distinctions of meats that God himselfe hath founded? What audaciousnesse is this to throw down the Ordinances of God.*

On the other hand, those that did see ground (parhaps) in the *Letter* for what they did, for the casting off the yoke of these outward *observances* yet not walking spiritually in this liberty, *despised* them that were still under these. *When any thing of a form is received by our nature, by our flesh, there is a miscarriage in it. If God appear in our formes, we judge those that are above them. If God lead us above them, we are ready to despise those that are under them; remaining all this while in deed and in truth, under a form ourselves, though we appeare in this distinction from others, for uncircumcision is a form as well as Circumcision, and it shews it self so to be by this uncircumcised despising of others for forms sake, in whom there may be as much*

much or more *power* then in our *scelves*

In this Chapter the Apostle *states* the controverſie, and gives us a rule to adminiſter towards the one and the other. *Let not him that eateth deſpiſe him that eateth not, and let not him that eateth not judge him that eateth, for the Lord hath received him.* Paradvventure the one of them is in a better *ſtate* then the other, yet they are both of them in the Lord, they are the Lords. The one is a living Chriſtian, the other a dying Chriſtian, yet they are both the Lords: For ſaith he, *Whether we live, we live unto the Lord, or whether we dye, we dye unto the Lord.* And ſo we come to the words, whence we have obſerved; *That God is not onely in different formes but in oppoſite formes*, ſuch as are regarding a day, and not regarding it.

We have obſerved likewise what the difference of Chriſtians doth amount unto: thoſe that are in bondage to formes, and thoſe that are ſet free from

from those forms; the one is a living and the other a dying man. *For whether we live, wee live unto the Lord, or whether we dye, we dye unto the Lord.*

I spak of the dying Christian the last day, and shewed you in what respect he is a dying Christian that is under Ordinances, or that depends upon them (for every conversing in Ordinances is not a *depending* upon Ordinances:) First, It is a dying condition, for he favours life carnally; they favour their life according to the weaknesse of the *flesh*, and not according to the *power* of the *Spirit*, according to the carnality of the *form*, and not according to the spirituality of *God*. Therefore 'tis that men doe joyn the Ordinances and God together, as those that swore *by the Lord & by Malcham*; they left not out the Lord, but would joyn *Malcham* with him too, they favour life carnally: and secondly, *They fall short of God*, they fall short of the glory of God, therefore, they  
are



are dying Christians. They see God in his weaknesse, but they see him not in his *strength*: and thirdly, *They must passe through death*, for every form is raised up that it may dye, and not that it should live for ever: It is raised up for a *Ministration*, to minister to some other thing, and therefore must have its period. Every form is but a *way*, yea, the body of Christ is but a *way*, *Through the new and living way that is his flesh*: And I might have added another Reason, and that is this, That Jesus Christ, *The end of his appearance in the flesh, was death*; He was manifested in the flesh, He brought down the love of God and the glory of God in his flesh: he spake the things of God to us in *fleshly signes and parables*, and the end of that state was *death*; and so likewise must the end of every *state of christians* in the *flesh* and in *forms* and *Ordinances* be: The Comforter could not come except Christ did go away. An higher appearance of God cannot come but it removes a lower appea-

pearance of God, as grain of corne doth not rise up but by dying and rotting in its first body, as the Apostle speaks. But it shall suffice to have spoken thus much concerning the dying Christian.

But now what is this same living Christian? *Whether we live we live unto the Lord.* Who is it that lives?

Why the Lord lives, and onely the Lord, *They shall swear, the Lord liveth:* and, *As I live saith the Lord:* There is none lives but God; so that whosoever lives, it is by the Lord living in him. The Apostle saith so much, when he saith, *Not I, but Christ liveth in me.*

This same living then of the Lord in us doth relate unto the dying and buriall of the Lord in us. The Lord he is buried or obscured in us, and then he riseth, as it is said, *I am he that was dead and am alive, and behold I live evermore;* and as it is Eph. 4. *He that ascended is the same also that first descended into the lower parts of the earth.* And this

this is the great Mystery of godlinesse; God manifest in the flesh, and justified in the spirit; first manifest in the flesh, The Word was made flesh, and dwelt amongst us, &c. And so the Word comes, and at length carries up flesh with it into Spirit.

Indeed we are but the grave, as it were, of the Lord Jesus. This whole Creation, as it is known after the flesh, and as it is enjoyed by us, and as we converse with it carnally, and as it is carnally received by us, it is but the Tombe, as it were, where the Lord is entred; it is but the grave, the sepulchre wherein the Lord is buried.

Why then, what is the living of the Lord, the Lords Resurrection, the Lords sprouting forth out of this same grave, this same sepulchre?

Ans. It is this, It is the Lords appearing, the Lords discovering himself, the Lords coming forth and putting off his Vail and covering, putting off his grave-cloaths (as I may say) this is the Lords living. For

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Ans

For the more profitable handling of this, take these things.

1. That the Lords death is the creatures life. The burying or obscuring of the Lord Jesus is the life of man, and the life of forms, & the life of flesh.

2. And in the second place the resurrection and appearance of the Lord is the death of man, and the death of forms, and the death of flesh. While the Lord Jesus hides himselfe, while he breaks not forth in his glory the creature is something, and forms are nothing, and they grow up and flourish as the grasse doth by the showers. But when the Lord Jesus comes forth in his Spirit, and appears, then the grasse withereth, and the flower fadeth, so we finde it in *Isay. 40. 6, 7.* *The voyce said, Cry. And he said, what shal I cry? Al flesh is grasse, & all the goodlines therof is as the flower of the field. the grasse withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grasse.* What  
is

is the meaning of *the Spirit of the Lord; blowing upon it?* The meaning is this, when the Lord comes forth in his spirit, and reveals himself in his glory, then the glory of flesh passeth away, as when the Sunne appears in the firmament the stars take their leave: wee know that as flesh is enmity unto spirit, so spirit is enmity unto flesh; and therefore it is said, that they lust the one against the other.

In the third place take this proposition, that as the obscuring of the Lord Jesus is the life of the Creature, and the life of that flesh, and the resurrection of the Lord Jesus is the extinguishing of the *creatures* life. So thirdly, this is, & hath been the design of *God*, and his glory from the beginning; to come forth out of this same grave, & from under this same *vail* (*under which he hath lain hid, and bin covered*) by several steps; & therefore every step of *Christ's* appearance, is, *comparatively* with the former darknes; a state of life, & a *gradual resurrection*. When

When Christ did come forth from under the *Jewish* ceremonies; when the body was come, then was Christ raised in some sense, and then did Christ begin to live and flourish; and those that saw this, they lived, in the Apostles sense here, *Whether we live, we live unto the Lord.*

Here was a graduall Resurrection in this, though not a compleat Resurrection. There was a thicker Vail taken off of Christ, and a thinner vail put on : so that Christ then coming forth under a thinner Vail, is called by the name of the highest and last appearance of all; it is called a (Living) not but that Christ did still lye under a vail, as the Apostle saith, *Through the vail, that is his flesh.* And the New Testament Ordinances, though they are finer vails, yet they are vails to the Lord; yea, I may say, that the very *graces* of the Saints, as we look upon them in a kinde of fleshly form; as we looke upon them in their particular

lar names and circumstances; so they are a vail to the Lord Jesus; yea, *Christ* is said to rise when he comes into the world; *I am come that ye might have life, and that ye might have it more abundantly*, that is, more abundantly than they had under the Jewish Ordinances; because that was a grosser vail: in this sense you may understand That; *I am the way the truth and the life, &c.* If you understand it in the flesh, it is in comparison of the former, a lively appearance of God; Not that this is the highest appearance of God, for, *to you that look for him, he shall appear the second time without sin unto salvation.* So that, I say, Christ is coming out of the grave, and every step is a step to life, a step of the Resurrection, a degree of life. Now then from these things, if you ask me who is this same living Christian? I shall answer you, first, in a subordinate sense, secondly in an ultimate sense.

In a Subordinate sense, he is a li-  
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ving Christian, in whom the Lord Jesus hath passed through many forms and vails: he that is not in bondage to those same grosse, and thick, and dark appearances of God,

But now in the Ultimate sense, the truth is, that while we are on this side, that same highest and brightest appearance of God, till he comes to be all in all in us, we cannot be said to be living Christians; though in respect of former and darker appearances, the present appearance of God to us, may set us up in a higher degree of life; yet in comparison of that which is to come, the very best and highest of this state is but a death; while God administers to us under any form, under any vail, there is so much of darknesse, and there is so much of fear and enmity against God: and therefore (I pray mark it) those disputes among us concerning faith; whether *the act of faith doth justifie us*; or whether it be an act of God that doth justifie us; I  
con-



conceive that herin faith is perverted, and we doe make a quite contrary use of it, and not that which God appointed; he hath set up faith, *as a light in a dark place*; and behold we are ascribing that unto faith which is due only unto God. And hence is that other dispute; *Whether God doth dwell in us only by grace, and be with us only by influences and operations, as he is in other creatures after their kind*: Whence arise these questions, but out out of the smoke of the bottomlesse pit? and out of enmity against God? Hence it is that grace, and the influences of God doe step into the place of God himselfe, and into the place of the Bridegroom. Christ himselfe in the Spirit, is the grace of the Spirit. So that while God appears unto us under any form, (even grace that is the purest vail) God is not all in all: we find faith would be something, and grace would be something, and this is *through the flesh*.

Now there is but onething more to doe, and that is a little to explain as far as we can, what this same resurrection in a man, what this same putting off of the vail is; what the state of a Believer is in such a condition.

I shall expresse it to you by these two things; by the *purity*, and by the *strength* of it.

The purity lies herin, that the Lord he is all in all: Here is the purity of that state; Ordinances they are not, Graces they are not; the Lord is all in all; the Lord is all in graces, nay, the Lord is all in himself; he is sufficient to the soul: The Lord is that which Ordinances were, and that which graces were, that the Lord is; as you shall see, *Rev. 21.22. And I saw no Temple there, for the Lord God Almighty, and the Lamb are the Temple of it.* Mark it; what are all Ordinances, but as the Temple was under the Law? The Temple was that same form, wherein God appeared unto his People. It was a figure  
to

to them of the body of Christ, in which the fulnesse of the God head was to dwell, and doth dwel: When Jesus Christ came, who was the body the Temple was no more. So, the same comparison wee may make between the flesh of Christ, or Christ in the flesh, and Christ in the Spirit; What was the flesh of Christ but the true Temple, the body, the substance of that figure and shadow that was amongst the Jewes? Thus it was in relation to types that went before; But what was it in respect of that which was to come afterward? *I will send you another comforter, even the Spirit of truth, &c.* That this Comforter may come, this same presence of Christ must be removed, *It is expedient for you that I go away; & destroy this Temple, and I will raise it up again the third day;* But when he was raised (I beseech you do but mark,) did Christ let his body be of that use to his Disciples after he rose again? When *Ma-*

ry came, and fell at his feet to kisse them, saith Christ, *Touch me not, for I am not yet ascended to my Father.* The same with that which, Paul speaks, 2 Cor. 5. *Though we have known Christ after the flesh; yet henceforth know we him so no more.* Mary (saith Christ) my body is no longer a Temple, but your hearts and spirits must be the Temple; *I am not yet ascended, &c.* Thou must know nothing in me as before; Thou must know God in me; I am breaking forth into the *glory of the Father*, and shall not appear in the flesh any more.

Christ in the flesh met with many an unbelieving soul, that went *unbelieving* away from him; but Christ appearing in the Spirit, opens the most *unbelieving* heart. This is the first thing in this same living *Christian*; nothing but Purity it self; nothing but God himself, is his repast, and delight.

2. But then secondly, This estate may bee described by its strength and power also. It is that which, I confes,  
is

is a stumbling block to the world,  
 ( and it may well be so ) to see men  
 boast of such attainments above Or-  
 dinances, and yet to have so little sign  
 of them in their walking and conver-  
 sation to see them carnall still, to see  
 them doat upon the world still, to see  
 them still as proud and passionate as e-  
 ver. My beloved, *You have not so lear-*  
*ned Christ*, if you be living men; if you  
 have the living principle in you, your  
 life is not to discourse in another  
 sphere and dialect then most men do;  
 it is not to be able to contradict, and  
*throw down the forms of the world.* This  
 is not this same living man; No, where  
 the Lord Jesus is broke forth in spi-  
 rit, where he is risen from the dead;  
*Mighty works will shew forth themselves*  
 in that man; It is a state of power and  
 glory. and therefore saith the Apo-  
 stle, *Phil. 3. That I may know him, and*  
*the power of his Resurrection.* Oh, there  
 is power in Christs Resurrection! All  
 these Scriptures *belong* unto that state,

*He that is borne of God sinneth not, for the seed of God abideth in him, neither can he sin, because he is borne of God; He that abideth in him sinneth not. You have these Scriptures in the first Epistle generall of John; To them that look for him, the second time shall he appeare without sinne unto salvation. Oh, if Jesus Christ doth but put up his head in our Horizon, he chaseth away much darknesse, as the Sunne when it peeps towards day, but when Jesus Christ is fully risen, there shall not be the least Cloud, the least corner hid from him; he will detect all corruption there, and divide between the joints and the marrow. There is no such purifying in the world, as by the presence and appearance of the Lord Jesus in the Spirit; he purifies, while in him we see the Love of God in the flesh; but when Jesus Christ is risen in you, he makes you purifie your selves, as he is pure; he fetcheth up all from the bottom. This takes you off from Idolizing*

zing, not onely the forms of your Religion, but the forms of your content in outward things. Let not that man say he lives in the Spirit, that is buried in any creature. Let not any man say he is above Ordinances, that is not above the forms of this world. *If he do weep, as if he wept not, and rejoyce, as if he rejoyced not, and buy, as though hee possessed not, and use this world, as not abusing it. Considering, that the fashion thereof (these forms as well as others) passeth away.*

This is a state of power, his prayers are made with spirit & life, he enjoyes God in every thing that he doth, and is in *Heaven in all he doth*; he wants no command to tell him he must do thus and thus; he would naturally do those things, whereby he might shew forth the virtues & praises of him that hath called him, for he is a living man; who needs stir up life, to live, in a living man? *Life will shew it selfe; If you be living Christians, the Spirit of God will work*

work in you, and it will be like fire consuming your flesh, and every day carrying you forth to the honour and praise of God.

This is a living man, and this is he in whom Christ is risen.

But one Question more, and that is, Of what *part* or *principle* in a man are these things spoken; Doth this life break forth in the *flesh*, or is it a life in the *Spirit* only?

I answer, that this life is not in any part or principle in a man; It is not in the soul, it is not in the body, it is not in the spirit, but a man is taken up into this life; it is when wee are removed from our selves, that we are in the Spirit; *Enoch was not, for God took him.* The Lord takes us into this life; wee take not the Lord into our principle; we are not comprehenders of this life, but we are comprehended: Here is the mistake; wee see men that hold forth such a doctrine and principle as this, and we see flesh, it may be, in them



them still, and they see flesh in themselves still. Do but consider therefore that same place, 1 *John* 3. being compared with the 6. verse; *Now are yee the Sons of God, but it doth not yet appear what yee shall be; but when he shall appear, we shall be like him, for we shall see him as he is.* Compare that with the 6. verse, *Whosoever abideth in him sinneth not..*

We are the Sons of God, but it doth not yet appear; our flesh is a *vail*, and while we are in the flesh, let us act never so spiritually, yet we fall short of this life; *Flesh and blood cannot inherit the Kingdome of God:* But if at any time, we are taken up into the communion of this life, it is by being taken out of our selves; therefore saith *Paul*, *Whether in the body or out of the body I cannot tell.* I conceive God gave *Paul* an earnest of that which he will make known to his People in the latter daies; and made it known to *Paul* in a visible rapture: and whosoever in  
the

the latter dayes, is taken into the communion of this life, must be spiritually dissolved as *Paul* was; for as Christ crucified in the flesh, is but a fleshly pattern of our being crucified in the Spirit: So *Paul* being taken out of the body of flesh into spirit, is but an image of the Believers being taken out of the body into the Spirit; & so when we are taken up into him, *He that abides in him sinneth not*. But when we go to make out God in our flesh, behold wee cannot make out the glory of this appearance in us; when we come to live in a fleshly principle, we find shortnes, and death, and darknesse, and make out the things of God, in visible and audible shapes, as it were; But God makes out himselfe to us, when he takes us out of our selves into himself without any forme; *Did you see any shape*, saith the Lord to the *Israelites*, when the Lord talked with you? So when the Lord takes a man into this communion

comunion with himself; he takes him out of the flesh, off from Ordinances, administers not to him in the flesh; & thus indeed it is, that *only* when we are taken out of our selves, can we apprehend or speak of this same life in *God*. A Believer, when he is taken up into God and Christ; he sees that which he cannot make out by all his parts, & all the helps he hath; he sees that freedom from sin; he sees, as it were, that omnipotency with him; when he is taken up, he sees himself perfect, as God said to *Abraham*, *walk before me, and be perfect*. Here is that which he cannot make out to the world. Well may men say; Do not we see that you are a man; I am so but you cannot see what I am, when I am taken up into God. God is the *subject* and *recipient* that *cōprehends us*, we cannot *cōprehend him*. Now all that I would infer from hence is *thus much*, I beseech you that you would *know the things that concern your peace*. What a sad thing is it, that men should  
run

run away from life! This is an evill heart with a witnesse, to *depart from the living God*. This is darknesse with a witnesse, when the Creature will comprehend God, and will not be comprehended by God; when we will say, *There is no other enjoyment of God, then what we can make out in the flesh*; No other state then what may be visible to men. Oh, take heed of this, and take heed of despising those that bring you the glad tydings of peace; *How beautifull* rather should even the feet of those be, though upon the Mountains, that bring these glad tydings, that say unto Sion, *thy God raineth*.

Christ hath been long in a Sepulchre, he is now rising, and you have the Testimony hereof brought to you by men like your selves, and we are not able to make out the glory of it to you: this flesh is not the subject and recipient of this glory; this flesh is laid by, *But what we have seen and heard, we declare unto you*; And therefore, wee beseech

beseech you not to depart from the living Lord. Every man would be a living man in his health, every man would be a living man in his trade, would drive a full trade, and will you only be content to be dead creatures in respect of communion with God? I beseech you, *gird up the loynes of your mindes, be sober, & hope to the end, for the grace that is yet to be brought unto you by the Revelation of Jesus Christ in Spirit*, as well as believe that grace that is already brought by the Manifestation of Jesus Christ in the flesh. Do but consider, that God hath alwaies entertained his people with a long expectation of things, ere he hath given them. It was but in the Apostles daies, that the first fruits of the spirit were given. The *Israelites* were in *Aegypt* 400 years, before they came to the land of *Canaan*. This was but a typicall *Canaan*, and not worth the waiting so long for as the spirituall *Canaan*.

Then again consider, Gods promises

ff  
ses have beene first sowne, and dead in the earth of mans unbelieve, before they have beene performed; witnesse, *Sarabs* womb barren; witnesse, the children of *Israel* in *Egypt* made slaves and bondmen; what likelyhood was there of their being a Kingdome of Priests unto God? Nay, from the beginning of the performance, there is usually an Apostacy that comes before the full accomplishment; was it not so when God began to performe his promise to *Israel*, of leading them into *Canaan*? Did they not fall backe in the wildernesse? Was it not so in *Abraham* when *Isaac* was borne, and growing up to his Fathers hope? Then *Isaac* must be sacrificed. So, I conceive, it is here; the Spirit began to be sprinkled in the primitive times in gifts, and since that, what an Apostacy hath there beene? So that the Spirit is yet to be poured out; and now after the Apostacy is to be the harvest. And so I am perswaded many Christians enter

ter into Ordinances, in the Spirit, and  
*fall backe* into the *flesh*; there remains  
therefore a Restitution, a *latter day*, a  
*latter raine*; as *Job* speaks, at the *lat-*  
*ter day I shall see God in my flesh*; and is  
not the Lord putting up his head in  
our Horizon? Therefore thinke not  
the promises of life and salvation  
have *given downe* all they have *travai-*  
*led* with.

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F I N I S.

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## *A Postscript.*

**L**est my meaning in any thing bee lockt up from the Readers understanding, I thought good to adde the key of this distinction.

1. There is a two-fold Administration of the Kingdom of God, *viz.* outward and inward; the outward in signes, the inward in truth.

2. As the outward and the inward Administration are contra-distinguished the one to the other, so they are distinguished, and differ gradually in themselves. (*i. e.*) The outward Administration, or Letter of the Gospel, excels that of the Law. So likewise in the inward Administration or Revelation in us. The first Appearance of Christ in us, is swallowed up of his second appearance in us:  
The



The Kingdome of the Father excels the Kingdom of the Son; and the state of the Resurrection of Christ in us, the state or likenesse of his death. H

And therefore, when it is said, that Christ in Spirit dwelling and working in our hearts, reveales the Father plainly, whom we saw but as in a Parable in his flesh, or without us. I desire yee should understand also, that the first Appearance of Christ within us doth not give a full & perfect testimony and witnesse of the Father, for then the Apostle would not have said of such, that they see darkly; and there would be no expectation of a second Appearance; and upon this account it is, that in that discourse on *John* 16. 25. I speake of Righteousnesse, and Sanctification, and Faith, and Love, being formes or glasses which must all be resolved into God at length, that he may be all in all.

And the same thing I desire may be carried in minde for the understand-

ing of those discourses on *John 17.19.*  
 That as the inward Appearance and  
 Working of Christ is the truth of the  
 Outward, and the outward is but a  
 Forme serving thereto; so the se-  
 cond appearance of Christ in us is  
 the truth of the first appearance, and  
 the first appearance is but the way un-  
 to the latter.

And when as in those discourses on  
*Rom. 14.* they are held forth as dying  
 Christians that sticke in Formes and  
 things outward in the flesh of Christ,  
 I desire Saints may be aware that *there*  
 is the flesh of Christ within them, or a  
 fleshly manifestation or appearance  
 of Christ in flesh in them; which is  
 that that they are not to satisfie them-  
 selves withall, but are to waite  
 till they be brought forth with  
 Christ in the glory of the Father,  
 till faith and Righteousnesse and all  
 those Formes and Vails be broken up  
 into one single view of the *Father or*  
*God all in all, till childisthings, thoughts*  
 and

## A Postscript.

and language be put away, and we see God face to face as he is; till God himselfe be a place of broad Rivers and Streames in his owne Name, and not under another name; till he make all things new, and bring forth all our injoyments of him in a new light and a new glory. So much as we are short of this, so much are we under death, though we may be past from outward formes, and have the life dwelling in us. And they that shall deny this to be possible in this life, must deny the new *Jerusalem*, to come downe from God out of heaven and the expresse letter of *Revelations* Chapter 22. verses, 3, 4, 5. where it is written, *And there shall be no more curse, but the Throne of God, and of the Lambe shall be in it, and his servants shall serve him; And they shall see his face, and his Name shall be in their foreheads; there shall be no more night there, and they need no candle, neither light of the Sun; for the Lord God giveth them light,*

## *A Postscript.*

*and they shall reigne for ever and ever.*

And they that say this body of ours hinders, erre, not knowing the power of God, & what that flesh is that cannot inherit; which is not this body, (which is in it selfe, neither good nor evill) but the subject of two Inhabitants, two men, and so is good or evill, as it is ruled by the one or by the other; the old or the new man; Selfe or Christ: the old man may be, and is destroying in Saints daily, while the body remains.

These things are hinted in the precedent discourses more generally and obscurely; I adde this onely for explanation.

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F I N I S.

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## CANT. I. I.

*The Song of Songs.*

**M**Y designe, in choosing this Text, is, to occurre and prevent (if it bee not too late) that *weaknesse* which the unbelieving feares of the people of God may bring them into, of the like dangerous consequence, as the losing of bloud and spirits. The Cure of feare is Faith; but for as much as to the exercise of Faith Men had need to have cleare and composed spirits, therefore have I pitched upon this Subject.

*Saul* was often troubled with an evill spirit, (a giddy, hair-brain'd, raging spirit) and that which did him

ease, was *Dauids* playing upon a Harp before him. And *Eliahs* spirit being muddied, as it were by passion, cannot prophesie till the mud was setled againe by a Minstrell. 2 *Kings* 3. 15. The spirit of the world, either carnall love, or feare, or any other passion, is like the evill spirit that troubled *Saul* and *Eliab*, and faith is as prophesying; Now when the hand of the Lord, whereby wee believe, comes upon us, the other hand, whereby wee are troubled, is taken of us; the spirit of faith comes not, but the spirit of the world must be cast out, as *Hagar* and *Sarah*, the bond-woman and free-woman could not live together; and you see *musicke* was the instrumentall meanes in those cases. Therefore I have chosen a Subject of this nature, in the discoursing whereof, if the Lord Jesus, the wise charmer, make me by his spirit to charme wisely, I hope it will be in some measure conducing to the end proposed,

*A Song of Songs, which was Solomons.*  
 So that I desire you to beare mee wit-  
 nesse, I doe it not out of respect to the  
 time of the yeare, \* which is with  
 unreasonable superstition preferred  
 by too many; but to the times of the  
 Church, the occasions and necessities  
 of the Saints, which call for al the help  
 of this nature that we can make, I  
 meane to hold up their spirits in the  
 present carriages or miscarriages of  
 things; and the truth that this Text  
 travels of, beares no small proportion  
 of conduciblenesse to this end; & were  
 it but clearly understood, strongly be-  
 lieved, and effectually applyed to you  
 by the spirit of Christ, it would be  
 like a *bundle of myrrhe betweene your  
 breasts*, the virtue whereof is, that it  
 preserves from corruption and infe-  
 ction, and a *cluster of Camphire* which  
 makes men *vegetiores & firmiores*, as  
*Pliny* observes.

\* It be-  
 a festi-  
 time w  
 this Ser-  
 mon wa  
 preache

Here therefore, I shall not spend  
 time

time about the division of this Text into the *Title*, and the *Author* of the Booke. But the Notion or Observation I shall present to you at this time, and presse upon you, is, from comparing the *name* of this Booke with the *subject* matter of it: The name is, *A Song of Songs*. The subject matter, what is that? There are divers opinions of this, chiefly three: Some make the Subject to be the mutuall and reciprocall makings out of affections and fellowship, betweene Christ and every *Believer*. 2. Others betweene Christ and the *Catholique Church*, or generall Assembly, from the beginning to the end. 3. A third sort of Interpreters, make it a brieft, compendious Prophecie of the mutuall carriage and aspects, of Christ and his *Churches*, (the *particular Churches* of the Gospell, as well as the Church of the *Jewes*.) from *Solomons* time to the end of the world. And though there be (as a \* reverend Divine well observes)



ferves) a holy and usefull truth in the two former; yet this latter might be convinced to be the more *adequate* scope and subject of this Booke (by many Arguments, if it were our businesse now) which doth exceedingly commend this Booke to us, as being a *Prophetickall history*, and Historicall Prophecie, giving us a briefe and delightfull view of all the *Acts* and *Monuments* of the Church, (of particular Churches in their severall and successivetimes,) and this Booke is called a Song. This is that which is remarkable, that such a Subject should make a Song. You will say, wherein lies the remarkableness? Herein: If this be a compleat and a perfect Prophecie (as it is) of all times, then it must record as well the evill times of the Church, as the *Halcyon* dayes; and the *defections* of the Church, as well as her perfecti-  
ons; Gods *chastening* dispensations, as well as his *affectionate* embraces; his *frownes* as well as his *smiles*; his *pluck-*  
ing

*ing up* of Churches, as well as his *plant-*  
*ing* of them; the *casting* off the *Jews*,  
 as well as the *calling* of the Gentiles.  
 And that this should be fit matter for  
 a *Song*, seemes strange I believe: As if  
 one should write the story of Gods  
 dealing with *England* from the first  
 Reformation to the present, or to the  
 end of the present agitations, and call  
 it a *Song*; you would thinke it an unfit  
 name: though we have had much  
 mercy, yet you would thinke that the  
 Denomination should rather follow  
*deteriorem partem*, and it should be  
 more proper to call it the *Lamentation*  
 of *England*, (that is fallen from such a  
 height of peace and prosperity) then  
 a *Song*, yet are there as sad times as  
 these recorded in this Booke, yea, and  
 worse, (not onely these but others,  
 worse I say;) for here *Solomon* by the  
 spirit of Prophecie touches the very  
*tops* and eminent points of *all* times  
 that should succeed from his own, yet  
 this he, by the Holy Ghost, calls a *Song*,  
 yea,

yea, *A Song of Songs.*

1. To shew you this in some particulars, that there are very *dolefull notes* in this Song.

2. That yet it is a *Song*.

3. What use we should make of this.

For the 1. to instance but in a few things, in the beginning of this Prophecie : First, you have the *blacknesse* of the Church, through the *defection* of *Solomon*, who kept not *his owne vines* (his owne wives from Idolatry;) and yet this is one particular that goes to this Song.

v. 5. I am  
blacke.

2. You have the *division* of the Kingdome, the revolt of the 10. Tribes from the house of *David*, (for *Rehoboams* stiffness and folly) v. 6. *My mothers children were angry with me.*

3. You have the sad estate of the faithfull, dispersed through those 10 Tribes in that revolt: in what distress were they to avoid Idolatry, and to enjoy the pure Ordinances of  
God,

God, while they could not enjoy their Consciences, without exposing themselves to one of these great evils, either the wrath and *persecution* of *Jeroboam*, if they should not goe up to the *Calves* but to *Jerusalem*, or else they must forsake their habitations of a sudden; perhaps to their undoing! This was a sad strait, yet this is part of the Song, *v. 7. Tell me, oh thou whom my soule loveth, where &c.*

Then, 4. You have the sad estate of *Judahs* falling away from God, (as after 3 yeares of *Rehoboam* they did) then God sent *Pharoah Shishack* King of *Ægypt*, to yoke them. *2 Chron. 12. 8.* This you have, *v. 9.* and so I might run through the next *Chapter*. In the *16. v.* of this *1. Chap.* you have a commendation of the House and Worship of God, that it was pure and green, yet *v. 1. of Chap. 2. I am the rose of Sharon*, whether you take it of *Christ* or the *Church*; though *Josiah* had made the *bed green* by his Reformation, yet  
*Christ*

*Christ* comes not to his spouses bed, but rather calls his Church abroad. *Sharon* was an open field under *Lebanon*, where the beasts did feed; Or take it of the Church, she was the *Rose of Sharon*. There was no fence nor culture, weeds might grow up with her, or the beasts of the field might crop or tread her downe; and so it was you know: *Josiah*, how faire a Rose, but how soon cropt by *Pharoah Necho*; and the succeeding Kings were placed and displaced by the *Babylonians* and the *Egyptians*, at their pleasure; and at length the Kingdome was laid waste by the *Babylonians*; yet this is part of the Song, and such is the compofure of the whole Booke.

But I may not instance in any more; but as it is in the world, there are hills and valleys all over the earth, so is it in this history; as you have hills of eminent prosperity, so there are valleys of darke adversity; yet this is called a Song, and that most properly, yea, A  
Song

*Song of Songs*; as we might shew in 4. respects; viz. the *Author*, the *Matter*, the *Forme* and the *End*; but the *Author*, and the end, I shall decline for brevity; it may be, I may touch upon them in the use. The matter and form of this most excellent Song, is exprest in these two words, *Variety* and *Unity*; variety is the matter; there are various things spoken of various conditions, yet these are made up into one; unity is the forme. 1. Variety is not repugnant to the nature of a Song, to have for its subject, Gods various dispensations to the Church, and the Churches various affection, condition and conversation towards God. *Good* and *Evill* dayes, though they disagree in themselves, yet may make up a Song together: Here in this Song is all the variety that may bee; all that was or will bee, since *Solomons* time, to the worlds end, is here couched together. Though a deluge of darknesse and  
ignorance

ignorance hides the particulars of Gods great workes from our eyes till they are done, (as the waters did the old world,) yet the tops of the Mountains may be seene here.

2. Here is unity in this variety; all those severall and various (Yea we may thinke contrary) passages, conditions and times, serve to make up one compleat *piece of poësie or invention*, and one glorious piece of administration; for there is such a contexture of them, and they are so disposed, that instead of fighting one against another, and contradicting one another, they do mutually *illustrate* and set off one another. The Painters colours, should he shake them and *mix* them all together in a pot, he would lose them all, they would fight one with another, and would either be no perfect colours, or but one, but being laid on a Table by the art of the Painter, they serve for excellent use, and are exceeding beautifull. So it is here, the *miseries* and *mercies*, the *defections*

and *perfections* of the Church, being laid and disposed by so skilfull a pen-fill, as is the hand and wisdom of God, make up a sight exceeding glorious.

Now what Use may we make of this, that God hath composed the affaires of the Church into a Song; certainly the Song is not its owne end; God did not expresse them in this form, for the form sake, as if he were more delighted with a Song then *Prose*, or as if we should be taken with the expression, and looke no further.

There is a *truth* that lies under the *expression*; and this outward expression; (I mean the forme and words of this Song) is but a weake shadow of the inward truth. *Adam* put names upon the creatures, according to their natures, and God gives outward formes to the creatures, agreeable to their ranks; the most excellent outward forme to man; because he hath the most excellent inside; therefore he hath received a more comely and beautiful



beautifull out-side; and the Angels, because they come more neare to pure Intelligences and to the understanding of God, then men, therefore, if they have any outward forme (as some think it is necessary they should (none being absolutely simple but God) yet it is very subtile and spirituall. So then, Gods meaning in expressing those things, the affaires of Christs Kingdome, in all times, by the name and in the forme of a Song, is to tell and teach us, what a notion we should have of these things themselves, cloathed with this forme, and called by this name, that the series and substance of them is as a Song, or is that analogically in a way of resemblance, that this forme of words is properly. Therefore is the description of these things a Song, because the things themselves are so: As, therefore is the picture beautifull, because the face, in imitation or expression whereof it is made, is beautifull. I shall shew this analogy between the affaires of Christs Kingdom (contained and transacted

The Observation

successively and orderly ) and a *Song*, in some particulars ; and herein I shall take in other *considerations*, besides what the *Hebrew Songs* do afford, for so this subject will give me leave, which is a *Song of Songs*, whatever thing is delightfull or admirable in any *Song*, ( I mean in the *Songs* of any language ) is in this.

First, Then the universall and common nature of all *Songs* requires, that they be of measured feet , of strict numbers, every line consists of so many measures, therefore they are called *metra* : All Poems are not alike for feet and measures; every language differs from other , and hath variety in it self, and your *Lyrick Poems* ( such as *Dauids Psalmes* and this booke is ) have a greater liberty then other kind of verse, their feet and measures being very much arbitrary, more or fewer in a verse, as the composer should choose , but *numbers* there are in all , though somewhat latent from us. Now what would the  
Lord

Lord teach us hereby, but all the affaires of his Church are foreseen in his Counsell : all their times and changes, mercies and miseries, the administration of Christs Kingdom, is a set form, even as a *Song* is ; it cannot vary a Title from the Counsel of God, no more then a verse can without lameness or hobbling. *Known to the Lord are all his works, &c. He worketh all things according to the Counsel of his will.* Gods will, which hath an infinite variety in it, is determined by his Counsel, (q) So for particular beleivers, all the transactions that concern their souls, are a known, certain, and unvariable form: Christ hath set how many temptations, and how long ; how many afflictions, and how long ; how much knowledge and holiness ; what ever befalls them, from the beginning to the end of their dayes, their sins cannot hinder any good determined from coming in its order, place and time, nor can bring any evil upon them unseasonably or uncertainly,

Act. 15. 18  
Eph. 1. 11.

but as the feet and measures of a *Song*, succeed orderly, whereby the integrity thereof is preserved; so it is here, God hath not left himself room to insert one blessing more then he purposed from eternity (nor needs he) nor left himself liberty to crowd in one Crosse, more then went to the making up of the *Song*: But as *Lyrick verse* hath a greater scope for variety and uncertainty, then other Poems; so doth the Lord shew a great liberty in his administrations, both publike and private, it is *verse*, as if it were not; God observes numbers, as if he observed them not, he conceals his art from us, at leastwise. He is not bound, that this part of the *Song* that is now singing, should have the same measures that was 2000 years ago, or to deal with his Church, or particular beleevers, now, according to the same Tenor that he did formerly: Because he did not spare *Israel* for those sinnes that are rise amongst us, shal we say he cannot spare us? I might instance in many things, where-

wherein God hath vindicated his liberty already; and for particular beleevers, there is a manifest difference professed by the Lord himself and his pen-men, in his carriage to us and former beleevers. *We are come not to the Mountain, &c. Better things are reserved for us*; We are not children in novage, but heirs grown up, and so we have more love and grace, and are lesse snib'd then they: God is not bound to lead us about in the wilderness, as he did them; Nay, *he hath promised to shorten his work in righteousness.* Rom. 9. 28. So that though Christ spins a long thread of patience, yet at length, and even on the sudden, he will cut the thread: agreeable to this, some think that this last division that is going upon the *seventh Thousand* of yeers, shall not be above 700 yeers, yet as much and more shall be done in this space, then in any 1000. before; for as all things draw neerer their Center and period of their motion, they make more speed. Thus

Gal. 4. 1:  
Heb. 11:  
40.  
Heb. 12.  
18:

#

the times and things of the Church, and of each particular beleever, are a *Song*, both as they are contrived and acted by Christ.

2. It is a *Song of Songs*; herein, I shall take in some Considerations, not essentiall to all Songs, or the Songs of all languages; though the *Hebrew* hath a resemblance of all the delightfull properties of any kind of Song (the *Hebrew* and our *English* have greater store of these properties I shall mention, then any language) I shall instance but in 3. things. 1. The Variety that is in some *Songs*. 2. The Rhime. 3. The Elegancies. First, It is the commendation of a *Song*, if it be of a *delightfull*, pleasing subject, and variety is a great commendation, and bestowes much delightfulness upon a subject, when the invention is *copious* and *various*, when there be various persons and various parts acted by those persons various times, tempers, conditions; as this is the share of *Romant's* (invented stories) they have such

such a pleasing variety of passages and accidents, as steal away too much time and heart from those that read them; why, here is all the *variety* in the world, in Christs and the Churches actions, sweetly tempered and subdued to a delightfull harmony; all is an exchange of *love*, between Christ and his Church, but here is sometimes *amantium ira*, and then *redintegratio amoris*, sometime Christ making love to his Church, and *sighted* by her, then the Church as much in love with Christ, and as little satisfied; sometimes the husband casts his wife into *prison*, and then fetches her out and sets her upon a *throne*: My beloved, the variety of conditions that the Church appears in, as in severall dresses, is like *Josephs* Coat of many colours, commends the mystery the more (being subdued and tempered as before,) even as many flowers of a various colour and smell, bound up in a posie are more delightfull, and do catch the sense more then any *single*

gle flower; or as many colours curiously disposed by a skilfull pensill, make up a lovely picture, which one colour alone would not doe, and as that is the chiefe instrument which hath most strings, and that the best musicke that is playd upon most strings, and that the best lesson that hath most *division*, so is it here: The mystery of Christs Administrations to his Church, were not so beautifull, were it all of a colour, were it all plain worke, though all prosperity &c. No, but a ground worke of *blacke*, sets off the *brighter* colours with a greater grace, so doth the Churches Adversity, the Churches Prosperity, and her *secrets* enlarge her *mercies*, the *Long-suffering* of our Lord is *Salvation*.

So for particular believers, there is a *variety* in their conditions outward and inward, and this is the excellency thereof; there is *hope* and *feare*, *comfort* and *discouragement*, *health* and *sickness*, *temptations* and *enlargements*, *sin* and *grace*; and the ground-worke being laid



laid in these black colours, sinne, and  
desertion, and affliction, &c. the light,  
and life, and love of Christ are illu-  
strated hereby; sin *abounds*, grace *su-*  
*per-abounds*; they are cast downe and  
laid low with temptations, raised  
high with consolations. That ship  
mounts up nearest to the heavens that  
hath its vicissitudes of descending ve-  
ry low, by reason of unequall wayes.  
*Jam jam tacturos tartara &c. Jam jam*  
*sydera summa*; their prayers are the  
better, their love the sounder, their  
faith is more exercised. Thus you see,  
how Christs administration is as a  
lovely Song, the subject whereof is  
variety it selfe; and this the Lord  
would have us to consider, when he  
cals it a *Song of Songs*, and would have  
us delighted with it as he is, and if we  
could but get up to the top of some  
mountaine to see all the variety, and  
how it is ordered and disposed beau-  
tifully, it would enamour us: what va-  
riety of dispensation hath there beene  
since God made *Adam*, and put him  
in

Rom: 5:  
20, 21:

in paradise ! Wee see man up and downe, and up againe, what then is the variety of the whole mystery, which though we cannot see distinctly and particularly, yet the Lord hath given us an abstract of it, (*q*) in the Prophecies, though a deluge hide the particu-lars ! And thus the Lord would have us to looke upon one time and passage with another. If you look upon a most beautifull picture, and look upon one colour of it, especially if it be the saddest and darkest, there is no beauty in it ; but set the whole *variety* in your eye, and then it is delightful ; So let your eye be upon the Churches *beauty*, as well as her *blacknesse* ; looke on the *issue* God gives out of temptation, as well as his action in *leading* into temptation.

2. There is *Rhime* in some Songs, and herein the *Hebrew* doth Symbolize with the *English* more then the *Greeke* or *Latine* doe ; Rhime is when *one line answers another in sound*, as well as in number of feet ; Thus God  
makes

makes one time or age to Rhime to another, one Christians heart, condition, temptations to Rhime to another; our *Chastisement* to Rhime to our *sins*, that such a sinne is suited in the Chastisement; *returnes* of mercies to Rhime to our *prayers*, Rhime makes the Song the more pleasant, though the matter be but ordinary, and this commends the administration of Christ, that it is all *harmony*, all Rhime (*q*) crosses and mercies, sinnes and duties altogether, *All worke together for God*, through the love of Christ, the love of Christ makes the same ending of all his dispensations, they sound all alike, and that sound which ends all, is *Love*. Rom. 8. 2

3. Songs doe, in a more eminent manner, glory in the Ornament of all manner of *ellegancies*, then prose. As *Metaphors*, *similitudes*, *tropes* and *figures*, and most amiable *resemblances*, taken from *Jewels*, *spices*, and *vineyards*, *Orchards*, *Gardens*, *Winesellers*, and the chiefeſt beauties, and gacateſt varieties

varieties of all the workes, both of God and man; the *Songs* in Scripture are the elegantest parts of Scripture, *Moses* and *Deborahs Songs* &c. Agreeably, the Administration of Christs Kingdome is full of elegancies, and they that have spirituall eyes, and eares that can try words, do admire them: what elegancies in bringing *Israel* out of *Egypt*! it is said, he bare them upon *Eagles wings*; Especially now in these latter dayes; this part of the Song that is now fulfilling abounds herein. What high strains of providence & neat contrivances! Every other worke is elegancy. The actions of our enemies are nothing but *Ironies*; they speak evill against us, but it is intended against themselves; *The wicked is ensnared in the works of his owne hands*: the *Bishops* made *Cyphers*, instead of making the Parliament so. Look abroad amongst the *Turks* and *Indians*, where Christ hath no visible Church nor people, and there is no such needle-worke of providence, and so it hath been from the

Deut: 32:

the beginning. Gods name therefore hath beene great in *Israel*; The Lord would not have us thinke, onely, that things are administred in a just way, but in the most comely, excellent and *heroicall* way. That which the *wise Ladies* of *Sisera's* Mother, are supposed to say of *Sisera's* prey in *Deborah's* Song, may be said of the administration or providence of *Christ's* Kingdom, the whole piece of it. *It is a prey of divers colours, of divers colours of needleworke, fit for the necks of them that take the spoile*; Christ is not content to provide things *wholsom*, but through the enlargednesse of his heart, he makes all *toothsom* for his Church; we have not onely meat but sauce. For this way he hath chosen to make knowne his *manifold wisdom*, and to unfold it, *Ephes. 3. 10.* And beloved, that particular believers doe not observe so much in *Christ's* private *administrations* to them, is long of their eyes. There are Christians, that should another write the history of Christ and their  
mutuall

Pfal: 76:1:

Pfal: 99:2:

mutuall carriages (which are transient, and little heeded by themselves, perhaps) they would admire them, and be exceedingly delighted therewith; how Christ governes their spirits, answers their prayers, subdues their corruptions, exercises their graces, the lively and lovely *touches* in all these, could they be described by a pen, would even proceed to a ravishment of the heart of whoever should understand them. The elegant waies that Christ hath to *fall off*, and *come in* in his love, his *chastening* and *cherishing* love.

Use.

Therefore let us not look with such dismall apprehensions upon Christs administrations, publique or particular, *It is I*, sayes Christ, *be not afraid*; so I say it is a *Song*, therefore be not afraid, Christs heart was in love: in the originall *invention* of it, and so it is in the immediate and particular *acting* of things, it is a *love-song*, a *marriage-song*, for so they were wont to have Songs at their weddings in former times.

times, and when the Churches marriage with Christ is solemnized (who is now espoused) then shall this Song be sung with understanding and unspeakable delight.

2. *Be not weary and impatient*, wee do not use to be weary of hearing a delightfull Song; Songs have that advantage above prose, that they steale away the care with a great deale of pleasure. Certainly, if you did but hear the melody of this Song, and did discern the curiousnesse of the composition: I meane, could you perceive the sweet, spirituall straines of Divine working in and for the Church, and particular believers, we should not need to crave your patience. Why beloved, if you doe not understand nor admire it your selves, through your dulnesse and heavinesse, yet give the Lord leave to sing out his Song; have that civility and respect to him: *Christ is taken* with it, therefore there is great *worth* in it; The long suffering of the Lord is salvation: if it were not a love-

Use 2.

Philosophers say, if we could heare the musick of the spheres we might live upon it.

## Solace for Saints

ly Song, Christ would never *doaze* himselfe with singing of it.

3. *Let us sing this Song*, as we finde the Church singing some parts of it. *Rev. 5. 9. & 14. 3. and 15. 3.* You may see there what the Song is, and who they are that sing it, such onely as are *redeemed from the earth*, (*i.*) either such as are truly sanctified, or more strictly such as are redeemed from the *earthly Kingdome of Antichrist*: and indeed none but such can see a beauty and a glory in the administrations of *Christ*, none but such can rejoyce in them. Therefore I call onely upon such; you that are the *Lambs wife*, sing this Song with lightsome hearts, observe all the wayes of Christ with your spirits, how he walks towards you in outward and inward things, what *strict measures* and proportions he observes in your temptations, that they be not above your mastery; and in your comforts, that they be not too strong for you neither; observe the variety and change that is in your hearts, tempta-  
tions



tions, conditions, conversations, in Christs discoveries, and manifestations of himselfe to you, and how harmoniously these *worke together*, for your good and Christs glory, when he makes himselfe the more welcome to you, by keeping from you sometimes; observe what musick his hand makes by touching *contrary* strings (*q*) hee strikes a *base* and *treble* together: many times the *publique* note is *high*, and thy *particular* *low*; a spirituall mercy and an outward crosse strike together, or an outward mercy and an inward temptation: Observe how *certaine* and unmoveable your *happinesse* is: the whole Song would be spoyled and run *lame* (*q*) if one particular, that God hath determined, should miscarry: therefore your sins and infirmities shal not be able to hurt you: nay these together with your afflictions, are part of the Song; *I am black but comely*, I speak not this, that you should sleight sin or not watch against it: no, he that hath tasted of the grace of Christ, will

Oh how  
amiabl  
sight i  
to see  
thren  
togeth  
in unic  
but m  
admira  
to see  
traries  
This is  
glory  
Christs  
scepter  
reconc  
the v  
and th  
Lamb,  
Lyon  
the Ki

not *sin* that grace may abound, though he loves that grace well.

Let us sing this Song with lightsome hearts, with grace in our hearts; *David* had Songs of pure adversity of his deep waters, but here is more sweet then bitter in our conditions, whether publique or private.

1. Remember the *burthen* of the Song is *Love*: God so loved his Church (and so thy soule) must be brought in at the end of every staffe, yea at the end of chastening, *Whom I love, I rebuke and chasten.*

2. The Angels have begun the *Quire*, when Christ was first manifested, *glory to God in the highest.*

3. It is a Song worth our admiration, for it was penned by the best wit that ever was, even the *wisdom* of God himselfe. It was framed for the glory of his *dearest Sonne*, and his spouse the Church, in whom he so delights. Wee love to see such passages acted in a story or a shew: why should we not *much more* be taken with this *real* Song? If  
the

the invention of the Father himfelfe, could contrive a sweet and glorious piece, then this is fuch. *Can we be delighted* (fayes one) *to hear a heathen Poet fing a fabulour story of Hercules*, their great Champion, going down to Hell, and bringing thence the *Lady Proferpina*, and fhall we not take more pleasure in hearing of Christs descending into the grave for us, and recovering his *Church* out of the hands of Death and Hell?

I have onething more to commend to you, and that is, that you would fo obferve and fing this Song, I mean, be fo taken with the workings of Christ for us, and in us, as to be *turned thereby into fuch a minde, and into fuch actions as please Christ*. *Historians* and *Poets* tell us wonderfull effects of Songs and Musick upon hearers; how *Amphion* with the musick of his Harp, drew stones and trees together for the building of *Thebes*. Oh now that my difcours this day of this Song, or rather your *reall sense* of the sweetneffe

Can wee not without fuch affection reade the tragicall fiction of some one dying for a deare friend, or the paffages betweene two paffionate lovers, the feveral hard fortunes they ranne for one another, with one another, and have wee no affections for thefe more real parts and tranfactions?

it, might draw you together as *materials* for the *New Jerusalem*, that your bodies, your spirits, your purses, your prayers, your word and deed might all be ready for advancing the honour of Christ and your owne happinesse, in the present designs! You will say, should we *give all for a Song*, then we were fooles indeed? My beloved, it is such a Song, as God the Father, and Christ, and the Angels sing, and are delighted with continually, and to hear how the Saints shall sing it one day in the *kingdom* of their Father, will be a torment to those that are shut out of the Quire, and provoke their howling. To reconcile you to the present administration, I name but 3 *things*.

I am black  
but comely.  
v. 5.

1. *Compare* and lay together one passage with another, one string *makes* no musick.

2. *Cover* the unpleasant and uncomely parts, with cleanly names and notions, as we doe in our bodies, put *most honour* upon those parts that have *least* in themselves: thus the sub-  
jection

jection of *Judah* to *Pharoah* is set forth by an heroicall expression. v.9. of this Chap. *A company of horses in Pharoahs Chariot* : a Magnificent expression of servitude, not Asses but Horses, not Jades in a Cart, but Horses in a Chariot, yea a Kings Chariot.

3. Consider your *acceptablenesse* to *God* in every passage, time, change or condition: Christ loves you as well in *your night gown*, as in *your curious dress*, as in the verse fore-mentioned. I have compared thee O my love, to a company of Horses: *I have compared thee*; Thou hast sold thy selfe thither, but I have put *glory* upon that condition, for thy sake: I have compared thee, O *My Love*, *My Love* still, *though* a slave, a *Captive to Pharoah*!

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F I N I S.

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Novemb.  
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